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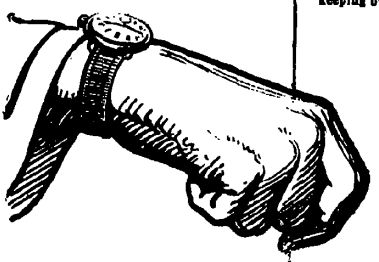


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THE LATE SIR SYED AHMAD KHAN BAHADUR,
The Founder of Aligarh Muslim University.

CONTENTS.

Messages from :—

H. E. the Viceroy and H. E. the Countess of Willingdon ... 1
The Chancellor ... 1
Dr. Sir Shah Sulaiman ... 2
Mr. M. K. Gandhi ... 2
Sir Md. Iqbal ... 3
Dr. Tagore ... 3
Mr. Khan Abdul Ghaffar Khan ... 3
Nawab of Chattari ... 4
Sir Fazl-i-Husain ... 4
Sir Abdul Qaiyum ... 5
Sir Tej Bahadur Sapru ... 6
Vice-Chancellor, Rangoon University ... 8
Vice-Chancellor, Allahabad University ... 8
Vice-Chancellor, Madras University ... 9
Vice-Chancellor, Calcutta University ... 9
Vice-Chancellor, Delhi University ... 10
Vice-Chancellor, Osmania University ... 10
Vice-Chancellor, Lucknow University ... 11
Vice-Chancellor, Agra University ... 11
Vice-Chancellar, Nagpur University ... 12

The Union :—

Message from the Vice-Chancellor ... 13
Message from the Pro-Vice-Chancellor ... 14
The Muslim University Union *by* Prof. Saiyidain ... 15
A Brief Survey of the working of the Union in 1934 *by* The Hony. Secretary of the Union ... 20
Some of the Distinguished Hony. Life Members of the Union ... 24
Vice-Presidents of the Union ... 25
Hony. Secretaries of the Union ... 26
Hony. Librarians of the Union ... 28
Cambridge Speaking Prize Winners ... 29
Harold Cox Speaking Prize Winners ... 29
Trophies and Prizes Won *by* Aligarh Students ... 31

Letters :—

Letter from Princess Raj Kumari Jawed Banu Sahiba (Bengal) ... 32
An Aligarh Student's Achievement Abroad ... 34
Letter to the Editor (Why we come to Aligarh?) ... 35

			Page.
Editorial :—			
The Union Club		...	37
Lands and Peoples :—			
Hitler Youth	*by* Mr. A. Sattar Kheiri	...	43
The Woking Mission	*by* The Imam ...	...	47
My Reminiscences of Ceylon	*by* F. S. Yusufbhoy ...	...	49
New Zealand	*by* Miss Rae Jackson of Auckland University	...	57
Round the Royal Lakes	*by* Mr. M. N. M. Badiuddin	...	62
Ladakh	*by* Mr. Ataullah Ladakhi	...	66
A few days at Aligarh	*by* A Punjab University Student	...	70
Literary :—			
Life in Literature—Pessimism	*by* Mr. Fahimuddin ...	...	78
The Bronte Sisters—An Appreciation	*by* Mr. F. S. Yusufbhoy	...	88
The Formative Influence in Kiplings Life	*by* Mr. G. P. Aryaratana	...	94
Ibn Yamin—A Study	*by* Mr. Md. Ziaul Islam	...	98
Muslim World :—			
Young Men Muslim Association	*by* Dr. M. Zakiuddin	...	105
Moulana Mohammad Ali—An Appreciation	*by* Mr. George, E. D. E. Silva	...	110
Rejuvenated Muslim Institutions of the World	*by* Dr. M. Al-Araby	...	112
The Muslim Culture Association	*by* The Secty. of the Association	...	115
A New Muslim World in Making	*by* H. M. Fazlur Rahman Ansari	...	117
The Legal Status of Women in Islam	*by* Mr. C. A. Soorma	...	127
The Renaissance of the Muslim World	*by* Mr. M. A. C. M. Saleh	...	135
The Message of Mohammad	*by* Prof. F. Gilani	...	140
The Mission of Islam and the Church	*by* H. H. Princess Dayang Muda Khair-un-Nisa Gladys Palmer of Sarawak	...	147
Poems :—			
The Day is at Hand	*by* "H" ...	...	151
Hymn	*by* Mr. Badiuddin ...	...	151
Father-land	*by* Mr. S. Abdur Rauf	...	152
Aligarh Fair 1934	*by* Mr. Jamil Ahmad ...	...	153
Snake	*by* Mr. Jamil Ahmad ...	...	154
Educational :—			
Education or Humanising Man	*by* Shrimati G. Sumati Bai	...	155
Child Education and Montessori System	*by* Miss Qamar Jahan Jafar Ali	...	156
Societies for Promotion of Education in Punjab	*by* Mr. Sh. Ataullah ...	...	160

		Page.
Economics :—		
Indian Industries and Japanese Competition	*by* Mr. Mohd. Shaghil ...	167
Stories :—		
"Zamur"	*by* Mr. M. Ali Basit ...	173
From Tundla to Ghaziabad	*by* "MAB"	180
Philosopoy :—		
How to Recognize A Great Mind	*by* Mr. Ziauddin S. Bulbul ...	185
Scientific :—		
The Role of Chemistry in Modern Medicine	*by* Prof. R. F. Hunter ...	188
Some Chance—Discoveries of Science	*by* Dr. R. Desai	191
The Value of Research Work in Mathematics	*by* Mr. Ch. Sharfuddin Dubas ...	199
Historical :—		
Foreign Embassies to the Court of Abdur Rahman (III) An-Nasir	*by* Mr. S. A. Halim ...	202
Current Topics :—		
Socialism	*by* Mr. Aziz Ahmad ...	208
The Problem of World-Peace	*by* Mr. Ali Jawad ...	212
Notes on the Departments of Studies :—		
Department of English	...	217
Department of Geography	...	217
Department of History & Politics	...	218
Department of Economics	...	219
Arabic Department	...	220
Persian Department	...	220
Urdu Departmet	...	221
Department of Mathematics	...	222
Department of Philosophy	...	223
German and French Studies	...	224
Department of Zoology	...	225
Department of Botany	...	226
Department of Physics	...	226
Department of Chemistry	...	227
Law Department	...	228
Allied Institutions :—		
Training College	...	229
Muslim University School	...	230
Tibbiya College	...	231
Muslim University City School	...	232

	Page.
Muslim Girls Intermediate College	233
Hall News :—	
Viqarul Mulk Hall	236
Sir Syed Hall	238
Aftab Hall	239
The New Hall	241
Clubs and Societies :—	
Cricket Club	242
Hockey Club	245
Muslim University Sports Club	247
University Foot-ball Club	249
University Tennis Club	251
Swimming Bath Club	252
The Muslim University Music and Dramatic Club	254
Sultania Historical Society	254
The Raleigh Literary Society	257
University Riding School	258
Proctorial Department	259
Lytton Library	261
Muslim University Hospital	262
University Market	264
Picture Gallery	265
General News	267
University News in Brief	269
Book Reviews :—	
History of the University of Edinburgh 1883-1933	272
A Short History of English Literature	274
Shorter Notes	275
Exchanges	277

INDEX OF ILLUSTRATIONS

	Facing Page.
	facing contents
The late Sir Syed Ahmad Khan	
Their Excellencies the Viceroy and Lady Willingdon	1
The Chancellor of the University	8
Acting Vice-Chancellor	13
Union Select Committee	20
Ex-Office-bearers of the Union	21
Union Building and Present Vice-President	30
The Editor of the Magazine	37
The Censor of the Magazine	42
Magazine Editorial Board	48
Maori Mother and Child, Auckland University Arts College and a Maori House	60
Dr. Sir Syed Ross Masood, Ex-Vice-Chancellor	68
Nawab Bahadur of Bhikampur, A Rector of the University ...	76
Nawab Sahib of Chattari, A Distinguished Old Boy	84
Hon'ble Captain Sir Sikandar Hayat Khan, A Distinguished Old Boy ...	92
Professor Moinuddin Ahmad, Founder of the University Art Gallery ...	100
The late Maulana Mohamad Ali, one of the best products of the Union ...	110
Dr. Mohd. Zackiuddin	116
Dr. Omar Farook	117
Mr. Mirza Fahim Beg, one of the best Athletes	124
Mr. F. Akbar, Champion Cup Winner	136
The Cricket Captain	144
The General Sports Captain	145
University Mosque seen by night	150
Views of the University Buildings	156
Cricket Ground, University Hospital and Market	164
Views of University Hostels	172
Art Gallery, Lytton Library and Convocation Procession 1933	180
New Science Blocks and Training College	188
Swimming Bath and Gymnasium	199

	Facing Page.
Lytton Library Reading Room	204
The German Society at Tea	205
Aligarh University Detachment "C" Company	210
Chairman Geography Department	217
„ History „	218
„ Economics „	219
„ Arabic „	220
„ Urdu „	221
„ Mathematics „	222
„ Philosophy „	223
„ German „	224
„ Zoology „	225.
„ Botany „	226
„ Chemistry „	227
„ Law „	228
Principal Training College	229
Mr. G. C. Woods and Miss Qamar Jahan Jafar Ali	230
Montessori Class in Progress	231
Provost V. M. Hall	236
Provost S. S. Hall	238
Provost Aftab Hall	239
Provost New Hall	241
Mr. Jamil Mian Ex-Cricket Captain	242
University Cricket Team	244
University Athletic Team	248
University Hockey Team	252
University Football Team	256
University Riding squad with H H. The Agha Khan and the Vice-Chancellor	258
University Tennis Team	260
University Student Police Force	264
Proctor and his Assistants	265
University Swimmers and Water Polo Team	268



HIS EXCELLENCY, THE EARL OF WILLINGDON, VICEROY AND GOVERNOR GENERAL OF INDIA & LORD RECTOR OF THE UNIVERSITY. AND HER EXCELLENCY THE COUNTESS OF WILLINGDON.

MESSAGES

VICEREGAL LODGE,
SIMLA.
September, 1934.

DEAR MR. BADRUDIN,

With reference to your letter, dated the 31st of August, addressed to Her Excellency the Countess of Willingdon.

I am sending you, under separate cover, a photograph of Their Excellencies for reproduction in your Jubilee Number and for retention afterwards.

Their Excellencies desire me to send you their best wishes for the success of your Jubilee Number.

Yours sincerely,
(Sd.) A. H. MUIR
Military Secretary to the Viceroy.

QASR-I-SULTANI,
BHOPAL.
September, 1934

Great is the opportunity of youth and great its responsibility. It behoves our young men therefore to equip themselves properly for the great responsibility that will be theirs tomorrow, by assiduously cultivating moral purity, intellectual greatness and physical fitness which alone will enable them to achieve the chief object of this great Institution by living upto the noble ideal set to humanity by their Faith and making a contribution worthy of their glorious past to human progress and national development.

(Sd.) HAMIDULLAH
Ruler of Bhopal State
and Chancellor of Muslim University.

It is a matter of great pride that the Muslim University Union is to celebrate its 50th Anniversary this year. The University Union has furnished an excellent training ground for Old Boys of Aligarh, who, with the help of the experience so acquired, have attained great prominence in all walks of life, where the art of public speaking is an indispensable asset. The standard of the debates in the Union is by common consent recognised to be exceedingly high, and persons of position and eminence have always considered it both a privilege and pleasure to speak at the Union. Not only does the Union enjoy a high prestige among the University Unions of this country, but can, to an equal degree, claim a fair seniority as being one of the oldest of such Unions. The opinions expressed on current topics of the day unmistakably give a sure indication of the trend of the minds of the younger generation of to-day, who will, in the ordinary course, be the leaders of to-morrow. In the past, debates have been characterised by a marked sense of proportion and an expression of sound and well-considered views ; and I sincerely hope that in future also the Union will never allow itself to be led away by an ill-judged appeal to passionate feelings, or be driven to any hasty conclusions or precipitate action, on questions of vital importance to the University ; but will continue to maintain its good name for a high sense of responsibility, sobriety of judgment and praise-worthy moderation.

(Sd.) SHAH MUHAMMAD SULAIMAN
Chief Justice
HIGH COURT, ALLAHABAD.

WARDHA,
18th August, 1934.

MY DEAR BADIUDDIN,

I hope Aligarh boys love their motherland as much as they love, or should love, Islam.

Yours sincerely,
(Sd.) M. K. GANDHI.

یقیں اللہ مستی خود گزینی
یقیں مثل خلیل آتش نشینی
سن اے تہذیب حاضر کے گرفتار
غلامی سے ہے بدتر بے یقینی

Translation.

Trust in God is ecstacy and emancipation
Like Khalil to sit in conflagration
Hark Ye ! Slave of present civilization
Infidelity, than bondage, is worse an occupation.

(Sd.) MUHAMMAD IQBAL.

"UTTARAYAN"
SANTINIKETAN, BENGAL.
September 6, 1934.

I offer you my hearty felicitations on your 50th Anniversary. Youth has always held the golden key to the future, and I am confident, that you are fully conscious of your responsibility. You are fortunate in as much as you belong to a period momentous with possibilities. With a noble tradition built up during half a century to guide you, I sincerely hope, you will bring these possibilities to a glorious fruition of love and brotherhood. For true knowledge is spiritual and not a mere mastery of book-lore.

(Sd.) RABINDRA NATH TAGORE.

WARDHA, C. P.
15th September, 1934.

DEAR BROTHER,

You ask me to send a message for your Magazine. What message can I give when our Prophet is the Message-incarnate before us. I wish only if we could understand and live up to his teachings. Slavery is a curse in Islam. We cannot call ourselves Musalmans so long as we are slaves. Can a slave be a follower of the Prophet ? Islam stands for freedom. Freedom and fearlessness should be the watchword of every Musalman.

Yours sincerely,

(Sd.) KHAN ABDUL GHAFFAR KHAN.

OAKOVER,
NAINI TAL,
September 19, 1934

DEAR MR. BADI UDDIN,

I am no good in sending inspiring messages, but I will tell my young friends some of the lessons I have learnt by my mistakes in my life. I would say to them, "be practical and do not be led away by attractive theories: remember that all that glitters is not gold. Differentiate between virtues and vices which are some times very much like each other. Therefore, try to distinguish between frankness and rudeness, independence and indiscipline."

Yours sincerely,
(Sd.) AHMAD SAID
NAWAB OF CHATTARI,
Ex-Governor of U. P.

"THE RETREAT," SIMLA,
12th September, 1934.

DEAR SIR,

More than 40 years ago, I joined the first College Class. A great deal has happened since. The facilities for education available to the student community of to-day are far, far superior to those which were available to the student community of 40 years ago. We have played our part during the last quarter of a century. It is now for the student community of to-day to play their part during the next 30 or 40 years. The struggle for life for them will be harder than it was for us. The problems for them to grapple with are bound to be difficult but interesting, but no more difficult and no less interesting than those we grappled with. We claim no sanctity for our views. We may have blundered on many occasions. We were but human and, therefore, must have made many mistakes; but in the Muslim student world to-day there is life, there is vitality, there is determination to get on. That is a happy augury for the future of the community and the country. It devolves upon the student community of Aligarh to be the guardians and promoters of Muslim Culture in India. It is for them to see that the Indian

culture of the future is one where-in the contribution of Muslim culture is such as to raise the Indian culture to a high level in the cultures of the world. It is the sacred duty of the student community of to-day, be they Muslims or non-Muslims, to base their life on the trinity of toleration, sincerity and love, so as to raise India to the status of a nation, and thus occupy a position in the nations of the world, worthy of her.

Yours sincerely,

(Sd.) FAZL-I-HUSAIN.

Education Member
Governor General's Executive Council.

ABBOTTABAD.

Dated the 20th September, 1931.

MY DEAR BADRUDDIN,

The word Aligarh has a magic charm for Muslims, not only in India but throughout the world and when they hear the call of Aligarh, their souls are stirred with feelings which are not easily accountable. The only possible explanation of this soul-stirring appeal, appears to me to be this, that Aligarh is the symbolic representation of Muslims' consciousness and when its illustrious founder brought it into existence, it was meant to be nothing more nor less. The Islamia College, Peshawar, and for the matter of that all other Muslim seats of learning in India, are only sparks from that sacred flame and their activities are but the activities of organs, drawing their inspiration and life blood from the heart. The well-being of the Muslim community depends on understanding and imbibing that spirit which inspired Sir Syed, of blessed memory. Without that spirit the community will lack its vitalising spark. What better message can I, therefore, give to the students of Aligarh than to remind them not to be blinded by form, but to foster that spirit of their culture, which, in the dawn of its life, made Aligarh a name to be conjured with and the absence of which proved in later days its undoing. Let Aligarians prove, as they have proved times out of number, that they are Muslims first and

every time, and that their nationalism, unlike others, is broad—based on Humanity and not founded on narrow parochialism.

Yours sincerely,

(Sd.) ABDUL QAIYUM
MINISTER, N. W. F. P. GOVERNMENT.

I have not the privilege of being "an old boy of Aligarh" but in my youth I saw a good deal of the M. A.-O. College as it used to be in the nineties of the last century. It was a rare piece of good fortune in my case that as a young man I was privileged to stay on more than one occasion at the house of the great founder of that institution and to have some idea of his great force of character and various intellectual and moral interests. It was at that time also that I came into direct personal touch with Mr. Saiyed Mahmood who had just retired from the Bench of the Allahabad High Court with a reputation as a lawyer and Judge which has seldom been equalled and never been surpassed in the legal and judicial annals of India. The M. A.-O. College has, in my opinion, served a distinct purpose in the intellectual development of the country. It has now grown into a great University which I have no doubt will rise to still greater heights in response to the needs of the times. I have never believed in denominational educational institutions. Nevertheless I recognize that a Hindu University and a Muslim University apparently professing as they do to cater for the needs of the Hindus and the Mohammedans respectively may in course of time out-grow those narrow conditions and modes of thought which were originally responsible for their 'denominational beginnings'. They may yet grow into clearing houses of ideas and radiating centres of a broad-based and varied culture. Indeed when one takes a broad view of the culture which grew up and developed during the Mughal times in India, one can hardly describe it as either Muslim culture or Hindu culture. In my opinion it was very truly a national culture in the building up of which both the Hindus and the Muslims consciously or unconsciously participated. It is said that before British time it was difficult to claim for India political unity even if it was a geographical unity. This may or may not be wholly true, but I think the so-called

political or geographical unity of which we boast at times at present is nothing compared to the cultural unity which preceded it at one time—at any rate in Northern India. Has the quest after political power or reorganization of the economic basis of our society drawn us together or widened the gulf between us? That is a question which often troubles me. I do not wish to dogmatise about it, nor do I wish to speak as a pessimist. I wish, however, to draw attention to the evil portents of to-day. They may be and possibly are a passing phase of our national life. Possibly they are the birth-pangs of a new life. Nevertheless it seems to me that for such hope as we may entertain for the future we must turn from the leaders of to-day to the leaders of tomorrow. The latter are still in the process of making and I can wish for nothing better in their case than that during the formative and impressionable period of their life they may be permitted to develop a breadth of vision and a freedom from the tyranny of slogans—political, economic and religious—and a clarity of thinking which may enable them to discharge such responsibilities as are bound to devolve on their shoulders in the fullness of time in a manner which may wholly be creditable to them and to their country. Aligarh and Benares have done good work, but I hope they may do better. They have yet to stand the test of time. If they can only produce leaders each of whom will fight the other in future for his section of the community, each of whom will claim for himself the monopoly of wisdom and truth and each of whom will be supremely ignorant of the culture of the other and will refuse to blend the one with the other then I think niether of them will deserve the thanks of posterity. On the other hand if Benares and Aligarh can work to restore something of that cultural unity which at one time undoubtedly existed or even achieve a new unity adapted to the needs of the times and produce leaders who will combine a lofty idealism with a practical realism then I think they may yet be the saviours of India. If the tree of knowledge is to be judged by its fruits then we have yet to wait.

ALLAHABAD: (Sd.) TEJ BAHADUR SAPRU

4th October, 1934.

UNIVERSITY OF RANGOON,
Dated the 8th September, 1934.

DEAR SIR,

The Vice-Chancellor directs me to convey to you his congratulations on the attainment of the fiftieth year of publication of your Magazine. It is indeed an achievement probably unexampled in India for a University or collegiate magazine to have established such a record, and it reflects great credit on the energy and enthusiasm of the students of Aligarh and in particular of yourself and your predecessors in office.

The Vice-Chancellor sends his heartiest congratulations and his very best wishes for the continued success and prosperity not only of your Magazine but of the Muslim University and its students in general.

Yours truly,
(Sd.) B. R. PEAN
REGISTRAR.

SENATE HOUSE,
Allahabad 5-9-1934.

DEAR SIR,

I am requested to send a message to the students of the Aligarh University on the occasion of the celebration of the 50th Anniversary of the University Union. I have indeed much pleasure in offering my hearty felicitations to the members of the Union on this happy occasion. The Aligarh University (which was once the famous M. A.-O. College) has very materially contributed to the mental, moral and social advancement of the younger generation both in these Provinces and outside. It has indeed brought about a changed outlook in our youths. Throughout the world an old order of civilisation is passing away and a new order is being born. Our present day youths will soon have to take a prominent part in building up a new order in India which will be free from a narrow social and communal outlook and will not tolerate the unhappy differences which are eating



THE CHANCELLOR OF OUR UNIVERSITY.
H. H. HAJI SIR MOHAMMED HAMIDULLAH KHAN BAHADUR,
B. A. (ALIG.) G. C. S. I., G. C. I. E., C. V. O.,
RULER OF BHOPAL STATE.

into our very vital as a nation. Young India has to be awake and must show that there is going to be a New Age for this unhappy country also.

Yours sincerely,

(Sd.) IQBAL NARAIN GURTU

VICE-CHANCELLOR,

The Allahabad University.

SENATE HOUSE,

MADRAS,

4th September, 1934.

DEAR SIR,

You write requesting me to join you in your rejoicing on the occasion of the celebration of the Fiftieth Anniversary of your University Union Club and to send you a message to be conveyed to the Student Community of Aligarh through your Magazine. I am happy to do so, and would only say to the Student Community of your University that I trust that they have learnt in their University-days the lesson that it is wiser to reform from within than to attack from without.

Believe me,

Yours sincerely,

VICE-CHANCELLOR,

Madras University.

SENATE HOUSE,

CALCUTTA,

4th September, 1934.

DEAR SIR,

I send you with the greatest pleasure my best wishes on the occasion of the Fiftieth Anniversary of your University Union Club. I hope and trust that the University of Aligarh in years to come will produce a band of enthusiastic students who will not only represent the best traditions of Islamic Culture but will also exercise their influence in establishing a better and a more harmonious understanding between the two great communities of India, which is so essen-

tial for the future prosperity of our motherland. Any contribution that your Union may make towards this end will be the lasting credit of your organisation and of your University.

Yours faithfully,

(Sd.) SYAMA PRASAD MOOKERJEE
VICE-CHANCELLOR,
Calcutta University.

Delhi, the 13th October, 1934.

DEAR SIR,

I do indeed join you in your rejoicings and congratulate the Union Club on its Jubilee. I feel convinced that the Union Club has during its life of fifty years created a tradition of public life and patriotic activities which has played its part in moulding the character of succeeding generations of Muslim young men—the *Alumni* of the Muslim University, Aligarh. I hope that the tradition of the Union will be enriched in years to come by the liberal contributions made by those who will follow. I wish the Union Club and the Aligarh Magazine a long and useful life and hope that the Jubilee celebrations of the Club and the Jubilee Number of the Aligarh Magazine will be a great success.

Yours faithfully,

(Sd.) A. RAHMAN
VICE-CHANCELLOR,
Delhi University.

OSMANIA UNIVERSITY,
HYDERABAD-DECCAN
1st October, 1934.

I have much pleasure, on behalf of the Osmania University, in sending my good wishes to the Union of the Aligarh Muslim University on the occasion of its Jubilee. The two Universities are bound together not only by common cultural ideals but also by the ties of service rendered by graduates of the Muslim University in the upbuilding of the Osmania University. My earnest wish is

that the Aligarh students of today will in their turn go forth, equipped with wisdom, learning and power, to render service to their fellows and by their character and work justify the foresight and devotion with which the great Sir Syed Ahmad founded a University which he hoped would be the pride of Islamic India.

(Sd.) WALIUD DOULA
VICE-CHANCELLOR,
OSMANIA UNIVERSITY,
Hyderabad-Deccan.

LUCKNOW,
11-9-1934.

DEAR SIR,

I am very glad to hear that the Aligarh University Union Club has decided to celebrate its Jubilee and I hope that the Club will long continue its useful career with equal success. The great work that Aligarh is doing for the higher education of Muslims is recognised by all and I am sure your Club is performing its part in this great work.

Yours truly,
(Sd.) PARANJPYE
VICE-CHANCELLOR,
Lucknow University.

VICE-CHANCELLOR'S OFFICE,
CAWNPORE,
13th Sept., 1934.

DEAR SIR,

On the occasion of the Jubilee celebrations of the Aligarh University Union Club, I have much pleasure in sending, on behalf of the University of Agra, my cordial greetings to the present and past students of the University. The students of our Universities are destined to play a very important part in the making of Modern India. They can be a credit to their Alma-maters, if they keep their gaze fixed on high ideals and steadily move towards the realization of these ideals. It is the duty of every educated son of India to

work loyally and disinterestedly for its well-being, and to provide for his less fortunate countrymen the much-needed light and inspiration.

I hope the Jubilee celebrations will be an unqualified success.

Yours truly,
(Sd.) DIWAN CHAND
VICE-CHANCELLOR,
Agra University.

NAGPUR,
5th September, 1934.

DEAR SIR,

I am delighted to hear that your Union is celebrating its Fiftieth Anniversary. Please convey to the members of the Union my best wishes for the success of the function and my earnest hope that on this solemn occasion they will fully realize the dignified contribution which University Students are expected to make to the life of a nation.

Yours faithfully,
(Sd.) M. B. NIYOGI
VICE-CHANCELLOR,
Nagpur University.

MUSLIM UNIVERSITY UNION

1884–1934.

"STET FORTUNA DOMUS"!



NAWAB MOHAMMAD ISMAIL KHAN SAHIB, Bar-at-Law,
President, Muslim Unity Board,
Acting Vice-Chancellor of the Muslim University, Aligarh.

THE UNION

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Message from Nawab Mohd. Ismail Khan Saheb, *Bar-at-Law* *Acting Vice-Chancellor,* Muslim University.

Mr. Editor, you are to be congratulated on your enterprise in bringing out a special number of your Magazine so soon after your installation on the editorial gaddi, to celebrate the Jubilee of the University Union, which completes the fiftieth year of its existence shortly. The important role which the Union has played in the life of this institution is evident from the fact that most of its office-bearers whose names figure on the boards of the Union Hall have held or are holding responsible positions in the public life of the country. With the advent of democratic institutions, it is destined to play a still more momentous part, for it will act as the training ground for our future orators and legislators. How best to commemorate this event is the question which we all must put to ourselves. In my opinion we should take advantage of this occasion to erect a suitable building for housing the oldest and premier society of our institution. We should have a self-contained building with a larger Hall sufficient to seat one thousand students with galleries, reading and waiting rooms, offices and a refectory. The present Hall is quite inadequate for our needs. It has insufficient accommodation, its galleries are narrow and it has no proper reading rooms. We could utilize the present Hall for the Union Library. I therefore appeal to the present and past students of this institution through the columns of your Magazine to subscribe themselves and secure contributions from other well-wishers of the University for putting up a suitable and appropriate building worthy of this University. I have no doubt if our students would only exert themselves, funds will be forthcoming. I am having an estimate of the cost of such a building prepared. We must also appeal to the present Ruler of Rampur, after whose illustrious father the present Hall is named, to give us a substantial donation for this purpose.

(Sd.) MD. ISMAIL KHAN
Acting Vice-Chancellor,
Muslim University.

Message from Mr. R. B. Ramsbotham, M.B.E., M.A., B. Litt. (Oxon) F. R. Hist. S., I.E.S.

Pro-Vice-Chancellor, Muslim University and the President of the Union Club.

The Editor has very kindly asked me to send a message or contribute an article for this number in which he is celebrating the Jubilee of the Union.

The University Union is " the Mother of Parliaments " in India, and her position and prestige are rightfully a matter of intense interest to all past and present members of the Muslim University. Within her walls some of the most distinguished people have been the recipients of the University's welcome, and under her protection some well known politicians and orators have learned the elements of their craft. The Union has always regarded itself as a constitutional " imperium in imperio," and has jealously preserved its own administration under its President, Vice-President, and Officers, assisted by a Cabinet and a Select Committee. With the exception of the President, who descends from Heaven into his seat, like the gentle dew, the other officers are elected annually. The elections are a scene of enthusiasm and are conducted with all the rigid attention to detail of a parliamentary election. The Vice-President, like the Speaker of the House of Commons, is the accredited representative of " the faithful Commons," during his year of office, and his position is one of great dignity and responsibility. Such, briefly, is the Muslim University Union, and it may be asked how much it contributes to the University's welfare.

Its contribution is considerable, both positive and negative. It acts as a training ground where students can learn to manage their own affairs, to administer things for the common weal, and to establish what is almost entirely an autonomous body, subject to the control of its President, and its elected officers. Such a body may either be extremely efficient or extremely inefficient. In the first case, it is a symptom of a vigorous and healthy public opinion in the University, under a leader who places efficiency before self-advertisement, and who has the courage to curb extravagant opinions, and to

maintain a proper respect for Union Authority. If the administration is inefficient, the symptoms are seen in lax control of the funds, in long and frothy harangues about the rights of members of the Union Club, and generally in turning the Union into a tub-thumping assembly of soap-box speakers, instead of a theatre and training ground for decent debate.

Furtunately, under its present elected officers, the Union's prestige stands high ; it is well administered, and commands respect: long may it continue to do so, but the members should bear in mind that this rests with themselves ; if they place, by their votes, the right men in office, the Muslim University Union will always stand high, but the dangers of democracy are flattery and indifference, and the voter for the Union officer is not exempt from either evil.

Speaking on a brief experience, I notice that the Hall is now too small for the bigger debates, and I hope that the Jubilee celebrations will result in the receipt of substantial donations for increasing the present Hall. A sum of at least Rs. 50,000/- is required, and this can only be obtained if every member of the University, past and present, contributes and also obtains the assistance of others. The present trend of modern politics demands a nursery for training the future political leaders of the Musulman Community in India, and no better place for that nursery can be found than the Union of the Muslim University,—the first and oldest University Union in India.

(Sd). R. B. RAMSBOTHAM.

The Muslim University Union.

K. G. SAIYIDAIN, M. ED. (LEEDS)

The Muslim University Union (i.e., Siddons Union Club) is celebrating this year its fifty years' jubilee and I have been invited by the editor of the Aligarh Magazine to contribute an article on this auspicious occasion, partly with the object of introducing the Union to the new members, and partly to awaken in the minds of its old members, scattered all over India, pleasant reminescences and associations of all that the Union stood for, in their student days.

If a representative assembly of Aligarh students were courteously invited by the great founder of the M. A. O. College to state which of its varied institutions they cherished most, I think, he will receive different answers. To many of them 'fond memory will bring the light' of those other days when they showed off their prowess on the cricket field or the football ground or the many other games and sports, which have always occupied a prominent place in Aligarh—achievements which won for them great personal prestige and popularity and reflected credit on their Alma Mater. Many others will think of the friendly gatherings and interminable discussions, of the pranks and mischiefs and escapades in which they shared with the secret thrill that goes with conscious wrong doing! A few ill-advised grey-beards may even shyly admit that the Library was the centre of their interest and affection. But I believe a large number will certainly turn the spot-light of their memory on the many and varied activities which centred round the Union Club. To some it will be dear as the place where they won their speaking triumphs.....how starting as nervous novices, whose hearts fluttered like a caged dove, they managed to gain mastery over themselves and to hold their audiences with the easy self-assurance of the practised orator. To others its paraphernalia of Annual Elections was the Red Letter fortnight of the year, when they practised all those, rather, dubious and certainly amusing demagogic arts which sway the public mind and capture the public votes. They felt themselves to be the King makers and complacently received the homage due to them from lesser persons : compared to them the candidate whose election they manouvred was a card-board king who studiously effaced himself before them to strengthen their superiority complex. To a still larger number who neither took active part in the Election nor made the Union Hall resound with their speeches, the weekly function of Saturday debates would still be an eagerly awaited event, when they met their friends, lost themselves in a crowd of festively-inclined and gaily-irresponsible students and enjoyed the fun of seeing others make fools of themselves on the stage. For, surely they also enjoy who sit and listen and watch the drama as spectators, not weighed with the self-consciousness which often makes the actors themselves nervous. Normally, they would look forward to two or three good speeches from

the speakers who had already won their spurs in the course of years and then they would settle down to see how the new or nervous or boring speakers made their frantic efforts to gain the ear of an intolerant but good-humoured House. Occasionally they would be swept off their feet by the maiden speech of some new speaker who, setting at nought all established procedure, would collar a front-rank position by gripping their imagination and sympathy with a self-assured, sincere and fluent speech.....Or, if they were in luck, some speaker of All-India fame might be skilfully lured into the house by the clever office-bearers and, as he would expound his theme before them, they will feel that they have been enriched by a new and significant experience..... Or perhaps he will be disappointing and his public reputation unacceptable. Then they will quietly put him in his proper place by their stony silence or by that quiet, unpremeditated but effective splitting up into numerous small talking groups, which is the invariable comment of the House on those who fail to gain its attention.....All these different pictures will rise before the mind of many members of this assembly and they will vote decisively in favour of the Union.

What does the Union stand for in the life of this institution? Primarily, it is a platform where many speakers have discovered themselve and learnt the art of public speaking in what must be one of the most exacting assemblies in this country, quick on the up-take, appreciative of hard hits even at its own expense and fatally impatient of mannerisms and affectation. Sincerity and force appeal to its heart spontaneously, but if any speaker tries to 'score off' by an affectation of accent or manner, then the House sits on him with a whoop of delight and persecutes him in a thousand subtle ways till he either retires from the field or his corners and angularities are gradually rubbed off. There is no other Union in the whole of India that can look back with justifiable pride to such a long galaxy of brilliant speakers as the Aligarh Union has produced, having tasted and tempered their mettle in the fire of its own unsparing but good-tempered criticism. For the non-speakers it provides a tolerably good opportunity to keep abreast of modern political and other issues which are debated on its platform, though it must be admitted, *soto voce*, that a large majority do not let the speeches instruct or edify them!

But the Union is more than a Debating Society. It is a living social centre where students meet one another in the evenings, read papers, play indoor games and get their favourite fiction from the library. It is also a meeting ground between the members and world celebrities, for whenever any distinguished visitors come to Aligarh they are sure to be shepherded into the Union Hall where they listen even more to the praises of the Union than their own and are then expected to make rather bashful and flattered speeches in honour of their hosts! Occasionally the visitors, if particularly distinguished or suffering from the hero-worship of the ministry in office, will be asked to sign their names in a register in token of the fact that they had been privileged to become Life Honorary Members of the Union. And the House is very catholic in its welcome and its appreciations: its Life Honorary Members include such personages as King George V, the Amir of Afghanistan, Sir Jadunath Sirkar, H. E. Raouf Bey, Dr. Iqbal, the late Doctor Annie Besant and Mahatma Gandhi..... As the biggest students' organization in the University, it also gives them training in initiative leadership and self-Government and prepares them to play their parts efficiently in their collective life later.

I have often been asked: what changes have you noticed in the Union lately? As one who has been connected with it for about fifteen years and whose family associations with it date back to the very first year of its inauguration, I could perhaps pretend to play an elderly role and talk of the Golden Age in the distant past and the degeneration that has since set in. But I shall resist this orthodox temptation and only refer to certain obvious changes. I do not think the Union today has such universal hold over the students as was the case upto the second decade of this century when practically every one—particularly the freshers—thought it a point of honour to attend its Saturday debates. The prestige of the Vice-President stood higher; the average undergraduate stood in awe of him and did not dream of flouting his strong authority. Latterly, the spirit of 'democracy' has become more rampant and—whether for good or evil—the Vice-Presidents have lost their traditional halo and they often find it difficult to put the fear of the Lord into the hearts of mischief-mongers some of whom are often junior, irresponsible students. Moreover years ago a speaker had gradually to work his way up—a

first or second year student could hardly dream of speaking on paper and would consider himself lucky if he got the chance of making a five or ten minutes speech towards the end of the debate. Now there is perhaps a shorter waiting list of speakers and junior speakers rush in where, at one time, their betters feared to tread.

On the quality and standard of speeches I consider it unwarranted to generalize, for these keep on changing with each influx of students. And then while one certainly cavils at many poor speeches of the day, one is often surprised to find certain older veterans who come 'trailing clouds of glory,' to possess hardly any thunder at all. Often has it happened that when the elderly statesman would resume his seat after treating the House to certain ponderous platitudes, some irrelevant and irresponsible young student would walk up to the dais and mercilessly riddle him with his satire and invective and the House will roar with delight, unconsciously relieved that the present generation is not as black as it is painted! There are, however, a few things which may perhaps usefully exercise the attention of all those who have the good of the Union at heart and which I mention for what they are worth.

There is a somewhat growing tendency in the Union to vote rather irresponsibly, in the sense that people take sides either in a mere spirit of fun or for personal considerations. There may be something in this if done rarely but as a general practice it should be discarded. For if "What Aligarh speaks today, India will speak tomorrow" has any meaning, then Aligarh should know what it is talking about! Secondly, many speakers are getting into the habit of just "letting off gas" without adequate preparation. This is unfair to themselves and unfair to the House which has the right to expect some return for its time. It may be permissible to have one or two irresponsible clowns in the House as comic relief, but the average speaker should take himself more seriously and try to make some worthy contribution, however small, to the debate. Thirdly.....and though this may appear contradictory to the preceding remark, it is not so.....students should cultivate the light style and the scintillating wit which are the characteristic charms of youth. We have very often only ponderous speeches in which the self-conscious orator proceeds to crack every little egg with

a big hammer, or speeches that are just unadulterated buffoonery. I think some gifted speakers should cultivate a bantering and breezy style of speaking which gives life and vivacity to serious subject-matter by the method of its approach and presentation—a style which is, for instance, the distinctive charm of speeches at English universities which are, I think, wrongly accused of taking their pleasures sadly and seriously. It is no doubt difficult, for the average speaker finds it difficult, to overcome the blight of a foreign medium. But it could be more easily attempted in the Urdu medium which should receive greater encouragement than it does at present.

But why suggest and preach and advise? The Union is a living organism and will go on along its merry way. It is the Kingdom of Youth, not made by hands indeed, but formed out of the devotion and enthusiasm and integrity of its members. If they are slack or indifferent to its traditions and good name, no power on earth can maintain its usefulness and its reputation. If, on the other hand, it wins the intelligent loyalty of the best spirits in the University and they are bent upon exploiting all its social and educational resources, it has the promise of becoming an even greater and more constructive force in their life than it has hitherto been, putting into their hands the gift of persuasive speech which is such valuable asset in modern life, training them in leadership and self-discipline without which no one can make the best of his powers, and giving them, above all, that sense of comradeship of belonging to a historically continuous community, which may raise an individual beyond his petty self to the service of greater purposes.

(Sd.) K. G. SAIYIDAIN.

A brief survey of the working of the Union in 1934.

Finances and Electrification :—

The Muslim University Union has been engaged as usual in useful and interesting work. The year under review has shown an advance over the preceding years in certain respects. The finances of the Union have been placed on a sound footing; the Sinking Fund has been ear-marked and now stands at the appre-

Muslim University
Aligarh.

1935

To

Nawab Salar Jung Bd

WITH, BEST
WISHES

for

THE
HAPPY NEW YEAR

from

Syed Mohibe-Ali



Mr. AL-I AHMAD SUROOR,
Ex. Vice-President, Union Club.



Mr J. H. KAORI,
Ex. Secretary, University Union.



Mr MOI AMMED MUMTAZ,
Ex. Librarian, University Union.

ciable figure of about Rs. 800, two third of the whole coming from the revenues of this year. The entire Electric wiring in the Union Building has been renewed at a cost of about Rs. 450. This is an achievement in itself as it has been carried on after no less than twenty years. The new Installation has added considerably to the charm of the Hall and other Departments.

Debates and Lectures :—

The debates of the Muslim University Union have more than ordinary significance. This year ordinary debates have been held every week and they have been very well attended. Extra-ordinary debates have also been held whenever possible. The Old Boys' Debate held in March last in which speakers like Moulana Shoukat Ali, and Mr. Shoukat Umar participated, the Leaders' Debate in which Syed Sulaiman Nadvi also spoke and the Debate on Education proposed by Mr. R. B. Ramsbotham and opposed by Dr.Hadi Hasan, as well as the debate in which the Nawab of Chattari and Captain Nawab Jamshed Ali Khan spoke, will be remembered and cherished by the students for some time to come.

Lectures :—

Distinguished public men have also addressed the Union this year. The Chief speakers were :—

1. Moulana Shoukat Ali.
2. Captain Benard.
3. Dr. Richter.
4. Dr. A. L. Simbha.
5. Syed Sulaiman Nadvi.
6. The Nawab of Chattari.
7. Nawab Jamshed Ali Khan.
8. Moulvi Obeidur Rahman Khan Sherwani.

Besides these names, Mr. Ramsbotham, President and Pro-Vice-Chancellor, Dr. Hadi Hasan, Professor Saiyidain, Mr. M. M. Ahmad, Dr. Ashraf, Moulana Haziq, Mr. A. A. Puri and Mr. A. S. Kheri have time and again taken part in the Union discussions and enlivened our debate meetings and our Lectures with their illuminating speeches.

Receptions :—

Every year we are fortunate enough to receive in our midst some distinguished personality, but this year we had the privilege of welcoming one who is as dear to us as our revered Founder, *viz.*, H. H. the Agha Khan. His Highness visited Aligarh on the 3rd. February, 1934 and was pleased to receive an address of welcome by the members of the Union. The life Honorary Membership of the Union was also conferred on His Highness.

The Afghan Hockey Team was given a reception in the Union when it visited Aligarh as the representative of a sister and neighbouring nation should have been received, and a crowded house expressed its sense of love and attachment for our neighbours on the other side of the Frontier.

The Union also responded to the appeal of the Vice-Chancellor, Sir Syed Ross Masood, and contributed from its members a substantial amount towards the Bihar Relief Fund, and thus associated itself in the efforts that are going on to retrieve the hopeless position in which the elements have landed Bihar to-day.

Further Schemes and Proposals :—

A sub-Committee has been formed to draft a new constitution for the Union in order to bring it up-to-date and eliminate all possibilities of mis-carriage of the intentions of the original constitution-makers of the Union. The Committee is shortly going to report and it is hoped that its recommendations will still more facilitate the smooth working of the Union.

Library and Reading Room :—

The Library and Reading Room have shown remarkable improvement under the guidance of Mr. Mohammad. Mumtaz, Hony. Librarian. About two hundred new books have been added and the additional papers and periodicals in the Reading Room have made it increasingly popular.

Indoor Games Room and Garden :—

After years of silence and oblivion the Indoor Games Room is once more popular and the prospects of the coming annual competi-

tions in each event have roused considerable interest in the students so much so that the Games Room is always crowded.

The Garden presents now a much better appearance than it did before and has added considerably to the charm of the view. It is hoped that before the present ministry's term of office runs out its course, the Garden will be the finest in the vicinity.

The Coming Jubilee :—

The Union was started in 1884 and so completes its fifty years this year. It is now proposed to celebrate its fifty year Jubilee on a very grand scale befitting the dignity and greatness of a body that has for more than half a century moulded the thought and feeling of the Indian Mussalmans.

JAWAD BUX QADRI
Hony. Secretary, Union Club.



Some of the Distinguished Hony. Life Members of the Union.

H. M. The King Emperor George V.

H. M. (the late) Amir Habibullah Khan of Afghanistan.

H. H. Sultan Mohammed Shah, Agha Khan.

Mahatma Gandhi.

Sir Mohammed Iqbal.

Hussain Rouf Bey, Ex-Prime Minister of Turkey.

Sir Malcom Hailey, Governor of the United Provinces.

The late Dr. Annie Besant.

Sir C. V. Raman.

H. E. Fakhri Pasha of Turkey.

Baron Umar Rolf Ehrenfels of Austria.

Sir Shah Mohammad Sulaiman, Chief Justice, Allahabad.

H. H. Sir Sadiq Mohamed Khan Bahadur, Ruler of Bahawalpur

Syed Amin Al-Husaini, Grand Mufti of Jerusalem.

Vice-Presidents.

1884-87. Kh. Sujjad Husain.
1887-88. M. Badrul Hasan.
1888-89. Mirza Kasim Beg.
1889-90. Habibullah Khan.
1890-91. Mazharul Haq.
1891-92. Ahmad Husain.
1892-93. S. Zainuddin.
1893-94. S. Ahmad Ali.
1894-95. Qamar Ali.
1895-96. K. Mahmud Husain.
1896-97. Abdulluh.
1897-98. Mohd. Asgar.
1898-99. Ali Hassan.
1899-1900. Mohd. Hayat.
1900-01. K. Ghulamus Sibtain.
1901-02. Zarif Mohammad.
1902-03. S. Riza Ali.
1903-04. S. Mustafa Husain.
1904-05. Abdul Hamid Khan.
K. Mohd. Akram.
1905-06. Muzaffar Mohd. Khan.
A. Rahman Sidiqi.
1906-07. Tasadduq Ahmad Khan Sherwani.
1907-08. A. Rahman Seoharvi.
1909. Karim Hyder Lodhi.
1910. Abdul Qayyum Malik.
1911. Siddiq Hasan Badauni.
1912. Mohd. Abdur Raheem.
1913. Muhammad Elias Burny, M. A ; LL. B.
1914. Ameer Ahmad Khan.
1915. S. Ashfaq Husain of Bijnor.
1916. Mohd. Fazle-Amin Alomeri of Khairabad.
1917. Mohd. Aurangzeb Khan of Kulachi.
1918. Zakir Hussain Khan.
1919. Mohd. Hayat of Madras.
1920. K. M. Khuda Bakhsh, B. A.

1921. Syed Nurullah.
Syed Majiduddin Ahmad.
1922. Sultan Mohd. Khan.
1922-23. Mohd. Akbar Alam of Gulbarga.
Ghulamus Saiyidain.
1924-25. Ibne-Husain Zubairi.
1925-26. Ashraf Ali Khan (Kunwar).
1926-27. Abdur Rahman Khan.
1927-28. Siraj Husain, M. A., LL.B.
1928-29. Ataullah Jan.
1929-30. Qazi Ghiyasuddin.
1930-31. M. Abdul Qadir, M. A.
1931-32. Saiduddin Swallhay.
1932-33. Syed Abdur Rahman.
1933-34. Usman Ahmad Ansari.
1934-35. Ale-Ahmad Suroor, M. A.

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Hony. Secretaries.

1884. S. Mohd. Ali.
1885-87. M. Aziz Mirza.
1887-88. Mir Wilayat Husain.
1888-89. Sheikh Masood Ali.
1889-90. Syed Tofail Ahmad.
1890-91. Mohd. Daood.
1891-92. Mohd. Alaul Hasan.
1892-93. Shoukat Ali.
1893-94. Zafar Ali Khan, B. A.
1894-95. Shakur Bakhsh.
1895-96. Mohsin Husain.
1896-97. Ziaullah Khan.
1897-98. Misbahul Osman.
1898-99. Sajjad Hyder.
1899-1900. Abdul Qadir Khan.
1900-01. Mohd. Faiq.
1901-02. S. Nasiruddin Hyder.
1902-03. Mohd. Mosanna.
1903-04. Ashfaq Husain.

1904-05.	Talammuz Husain.
1905-06.	Syed Ashfaq Husain. Mohd. Ishaq.
1906-07.	A. Majid Kureishi.
1907-08.	Syed Bunyad Husain.
1909.	Nazir Hasan Ansari.
1910.	Zahiruddin Farooqi.
1911.	Abdul Ghani Ansari.
1912.	H. Mohd. Ibrahim.
1913.	Shah Alam Khan.
1914.	Muzaffar Husain Khan.
1915.	Syed Asad Mohd. Ali. Syed Shafaat Husain.
1916.	Syed Zahiruddin of Delhi.
1917.	Shaikh Ali Jawwad.
1918.	Mohd. Abdussami.
1919.	Rashid Ahmad Siddiqi.
1920.	Mohd. Haziq., B. A.
1921.	Mohd. Aslam. Mohd. Aftab Ahmad Khan.
1922.	Nafisul Hassan Siddiqi.
1923.	Nayyer Laiq Ahmad.
1924-25.	Malik Noor Mohammad.
1925-26.	Syed Fazle-Husain.
1926-27.	M. Ataur Rahim.
1927-28.	S. H. Lari.
1928-29.	M. M. Ahmad.
1929-30.	Hafeezul-Rahman.
1930-31.	Mahmood Hasan Saithi.
1931-32.	Amir Inayatullah Khan.
1932-33	Sanaullah. Qaisar Husain Zaidi.
1933-34.	M. A. Shaikh.
1934-35	Feroze Nana. J. B. Qadri.

Hony. Librarians.

1902	Nawab Ali.
1903	Haji Mohammad Khan.
1904	Syed Husain.
1905	Niaz Mohammad.
1906	M. I. M. Waheed.
1907	Syed Asgar Ali.
1908	H. Abdul Aziz. Inamur-Rehman.
1909	Mohd. Zahiruddin. Mohd. Haider Khan.
1910	Fakhruddin Ahmad.
1911	Abdul Hai Lari.
1912	Shah Abdul Rauf. Bashir Ahmad Siddiqi.
1913	Mohd. Abdur Rafay.
1914	Mohd. Nuruddin Sufi.
1915	Syed Munawwar.
1916	Mohd. Haneef.
1917	Mohd. Nasiruddin Alavi.
1918	Iqbal Mohd. Khan. Mohd. Amin.
1919	Manzoor Husain Khan.
1920	Sufi Ahmad Bakhsh.
1921	Ameer Ahmad Jilani.
1922	Raja Lal Husain.
1923	S. M. Abdul Latif Shah of Jhelum Distt.
1924	Mohd. Munawwar Ali Khan.
1925-26	Syed Hadi Hasan.
1926-27	Syed Mujtaba Ali.
1927-28	N. H. Khwaja.
1928-29	S. Shafqat Ashfaq.
1929-30	Kazi Noman Jalalie.
1930-31	S. Zulfiqarul Hasnain.
1931-32	M. Khalilullah Khan.
1932-33	Nawazada Ali Sagheer. Syed Zawar Ali.
1933-34	Muhammad Mumtaz.

Cambridge Speaking Prize.

1888 Aftab Ahmad Khan.
1889 Mustafa Khan.
1890 Sarfraz Husain.
1891 Kutbuddin.
1892 Ghulamus Saqlain.
1893 Nazir Ahmad.
1894 Shoukat Ali.
1895 Mumtaz Husain.
1896 Shaikh Abdullah.
1897 Mohd. Asghar.
1898 Mohd. Saeed.
1899 Ashraf Ali.
1900 Sajjad Hyder.
1901 Mohd. Hayat.
1902-03 Zarif Muhammad.
1903-04 Tarafdar Husain.
1904-05 Syed Abu Mohammad.
1906 R. M. Ghulam Husain.
1907 A. Rahman Seoharvi.
1908 Mukhtar Ahmad.
1909 Mohd. Ahmad of Bombay.
1910 Mohd. Abdur Raheem.

Harold Cox Speaking Prize.

1911-12 S. Kalbe Abbas Naqvi.
1912-13 Ameer Ahmad Khan.
1913-14 Mohd. Fazle Amin.

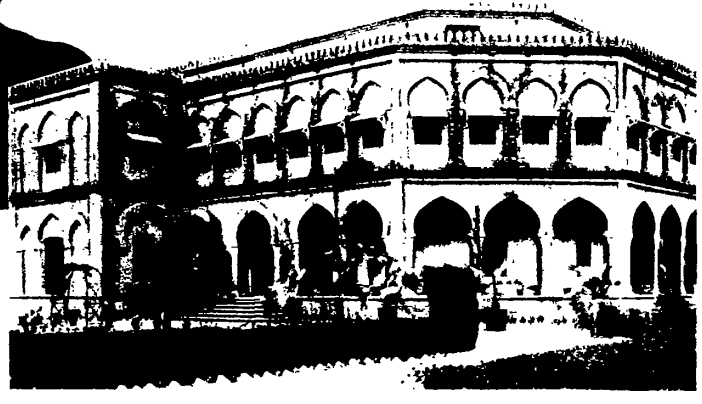
From 1915 combined with the Meston Oxford Prize.

1914-15 S. Ashfaq Husain of Bijnor.
1915-16 Mohd. Aurangzeb Khan of Kulach.
1916-17 S. Zahiruddin of Delhi.
1917-18 Ibne Hasan.
1918-19 Habibur Rahman.
1919-20 Syed Nurullah.

1920-21	Sultan Mohd. Khan.
1921-22	Kh. Ghulamus Saiyidain.
1922-23	S. Mohiuddin Ahmad.
1923-24	————
1924-25	Ashraf Ali Khan.
1925-26	M. Adil Abbasi. A. K. Bijli.
1926-27	Shoukat Umar.
1927-28	Abdul Qadir. M. M. Ahmad.
1928-29	Z. H. Lari.
1929-30	————
1930-31	M. Anwar Sheikh
1931-32	————
1932-33	Kh. Ahmad Abbas
1933-34	————



MR. AHMED ALI
CHOUDHARY, B.A.
Vice-President, U.B.A.C.U.
1938-39



THE UNION BUILDING

Trophies and Prizes Won

BY THE MEMBERS OF THE UNION

1. All India Debate Allahabad 1923.
 Trophy, Mr. K. G. Saiyidain.

2. All-India Debate Benares 1926.
 Trophy, first prize and second prize—Messrs. Shoukat Omar and Sirajuddin.

3. All-India Urdu Debate Agra 1932.
 Trophy, first prize and second prize—Messrs. Ansarul Haq Harvani and Ali Ahmad.

4. All-India Hindustani Debate Agra 1932.
 Trophy and second prize—Messrs. Ale Ahmed Suroor and Ansarul Haq Harvani.

5. All-India Inter-College Debate Allahabad 1932.
 Second prize—M. N. M. Badiuddin.

6. All-India Debate Lahore 1932.
 Second prize—K. Ahmed Abbas.

7. All-India Law College Debate Delhi 1932.
 Second prize—Amir Inayatullah Khan.

8. U. P. Debate Agra 1931.
 First prize—Usman Ahmad Ansari.

LETTERS

A letter from Raj Kumari Princess Jawaed Banu Sahibah who embraced Islam very recently.

PLAIN VIEW,
KURSEONG,
(N. BENGAL).

MY DEAR BROTHERS,

I have received a very kind letter from your Editor, asking me to contribute an article for the "Jubilee Number" of the distinguished Magazine, your University is publishing.

I have never contributed articles for publication, and I wonder what knowledge I have of any subject to be bold enough to write upon! If a simple and true letter, from a very humble, but sincere well-wisher and sister, is of any help and interest to you—I have decided to write this, and beg of you to overlook and forgive my shortcomings.

Allow me first to wish you a very happy and joyous Jubilee Anniversary of the Union Club of Aligarh University. We must remember the founder of the Aligarh University, the late Sir Syed Ahmad Khan in deep and profound gratitude. Nearly sixty year ago, he gave you this institution, and what doubts and fears must have lurked in many minds as to the success and wisdom of the great and courageous step, he took. But Sir Syed's spirit that battled for the advancement, upliftment and honour of the Muslims, must have been truly Islamic, and it was only due to this that the Aligarh University Union is flying her colours to-day in full glory of her fiftieth birthday.

Brothers, you are all preparing to step out into the world, armed and prepared with various academical knowledge necessary. I wish each one of you success and happiness.

The world is, to most, very different from what we vision it in our inexperience and youth. We have our ambitions, faith, and ideals, which often are cruelly frustrated, from the moment we launch out. Many of us turn bitter and hard, so many crushed and

dominated, and yet so many lose faith and truth, and merge into the devouring rush of greed and envy, which holds an outward glamour and success. Are we born to destory peace and trust ?

We realise, and yet submit, under the impression that a single voice of reproach is foolish and unwise, where thousands remain silent—But, if we each expect the other to raise the first cry, to lead, and to keep on waiting, then, we only prove our lack of individuality and strength of character. We have not understood Truth, and it is not living in us.

Are we only content to serve our little selves ? Are we only to consider our little 'homes,' the only home in the world ? Are there no brothers, no sisters, no parents, besides our own ? How small and narrow it seems to absorb our whole interest in "Me" and "Mine"! Do we learn it from Islam ?—Most decidedly not ! Islam is above "Me" and "Mine."

To interpret true Islam in our living life, is, I think, to look upon the world as our home and as our dwelling place, and treat every living soul with true comradeship. Islam alone inspires this in us. Can we judge and debar those who belong to different denominations as different nationalities and aliens ? Never can we help our cause and humanity until we are able to have compassion for the weak, equality with the strong, tolerance for the unsteady, and sincerity for the "seeker." We can only help and uplift, win and unite, when we are free from all prejudices, fear, and insincerity.

We, as Mussalmans, are not to be perturbed about Nationalities. We are not cleft apart by colour and race. We have only inherited different parts of the world in land allotments for our living and convenience. But, are we not bound in an unseverable bond of filial comradeship throughout the world, as brothers, and sisters in the Faith ? Why shall we not now look upon all other peoples of different faiths, as our comrades? Would this destroy our Faith ? The stronger our Faith, the greater shall the desire be to meet, greet, and befriend those who have not the help and truth which we can find in Islam, and which Islam alone affords us.

Life can give us no greater joy and contentment than to be ever willing and ready to serve others. Our homes, our parents, and rela-

tions are very dear to each of us. But how much joy we derive and bestow, if every house—poor or rich, which we are welcome to, would be treated and respected by us as "home" also. Why must we shrink into cave-like minds? The world generally lies so far beyond us. Why not let the mind expand? Where can the spirit of confidence, contentment and freedom, dwell in us if we enclose and limit ourselves to yards and squares? We are cramped. We become slaves to tradition, custom, and environment. The spirit of Islam, which burns with love and brotherhood, is our need. Bind us all—Muslims, Christians, Hindus—every one of us, in the spirit and Truth of Islam.

You, brothers, have the work and duty to fulfil. The world needs charity, the world needs thought, the world needs faith. Humanity is in crying search. Give what you have—Love and Faith. Islam is Peace; can you not help to bring this peace into the crying and the suffering world? Hunger and pain surround us. Jealousy and envy ever bound us—are we to be additional helpers towards the increase of these? Read the Holy Prophet's words, his life and his work. You have done so more than once. Well, read again and again. Look around, think, and prepare. May the blessing of Allah be upon you and your efforts in life.

I pray, once again, to forgive me for my humble and poor letter, but, all my wish is to join in spirit, your great rejoicings on the Jubilee Anniversary celebrations and convey to you a sincere greeting.

I remain,
YOUR SISTER-IN-ISLAM,
(Sd.) JAWAED BANU.

:o:

An Aligarh Student's Achievement Abroad.

To
The Sports Coach,
Muslim University,
Aligarh.

C/o THOMAS COOK
LONDON.
1st April, 1931.

MY DEAR KHAWAJA SAHIB,

I hope you have not forgotten me and will allow me to inform you that I have won the athletic Championship at the Sports meet organised by the Indian Social Conference during the Easter at the

Isle of Wight. All items were open to all students from abroad. There were students from Oxford, London, Cambridge, Leeds, Sandhurst, Edinburgh and various other places. I am sure you will be pleased to hear that I won eight prizes in all and the Championship cup as well.

I am enclosing a copy of my photo taken with the cup and hope that the worthy authorities of my own University and my dear fellow students will be glad to know the little I have done here, in England.

With best wishes,
I remain,
Yours affectionately,
(Sd.) F. AKBAR.

We heartily congratulate Mr. F. Akbar for this grand achievement and wish him all success in his future undertakings. A promising old boy of this University, he was our athletic Champion in 1932. We hope he will always distinguish himself in the field of athletic sports both here and abroad and thus enhance his own prestige and the prestige of his alma-mater.

Editor.

Letter to the Editor.

Why we come to Aligarh?

To

The Editor,
The Aligarh Magazine.

SIR,

Unlike fifty years ago there are many first class institutions all over India today. Every Province has its University and the United Provinces alone has five Universities to its credit. Besides there are a large number of Islamia Colleges scattered about in places where Muslims are found in fairly large numbers. Leaving their Provincial Universities and local colleges where opportunities are provided to receive a good education at a less cost aside why is it that students

(including a good number of Hindus, Christians and Parsis) from all corners, districts and villages in India come to Aligarh to receive their education? Also why is it that students from Burma, Tibet, Java, Ceylon, the Maldive, Afghanistan, Persia, Iraq, Zanzibar, Durban, Tanganayaka and various other parts of the South and East Africa come to Aligarh to get themselves stamped as Aligs? I myself felt the thrill very much when my father suggested that I should receive my higher education here. I am here now, and I am undoubtedly feeling very important that I am here, but I would like to know from any one why we all prefer this institution? I have not seen other institutions and I am told that Aligarh is the best residential University in the East. Could you please deal with this question editorially and give me and many others who are anxious to know the 'why' and oblige? I am informed that you can give us the answer better as one coming from a foreign country and as one who had visited and seen almost all the Universities in India.

While thanking you for the kind space,

I remain,
Your etc.,
"ASLAM."

ALIGARH :
4th October, 1931.

N. B.—To satisfy the curiosity of our correspondent an attempt will be made to answer the questions raised in our next issue.

(Editor.)



Mr. M. N. M. FAHIUDIN
Editor, Aligarh Magazine,
1934-35.

THE
ALIGARH MAGAZINE
Muslim University, Aligarh.

Vol. 44 AUTUMN, 1934. No. 2

EDITORIAL

The Union Club :-

We congratulate the University Union Club on the completion of its fiftieth year. The Club has had a continuous existence for fifty long years which in itself is no inconsiderable achievement. If mere longevity is the only consideration for any proud prancing, then, we are not proud of this eventful year of the Union. But it is not so. The fact that the approaching Jubilee celebration has aroused much interest is an indication of the honourable and useful part the Union has played in making Aligarh what it is to-day. The achievements it has piled up during the period traversed since its inception are a credit to any institution of its kind. Although Aligarh University has had a stormy career yet the life of the Union has been steady and tells a tale of definite advancement. In striving to supplement the activities and provide the necessary fillip to life in this University it has played no unimportant part.

The Union is purely a students' organization and it is financed, managed and controlled by them. It is not merely a debating society but a repository of the rights and privileges of the students; and an organization which focuses all their healthy activities—activities which not only go to promote intellectual discipline and mental improvement through discussion and argument, but also provide sufficient strength, stamina and experience to face the battle of life outside with courage and fortitude. It is a vehicle through which the students assert themselves and show to the world that they area

living body -an organized unit. Thus by conferring numerous advantages, and privileges, the Union has been commanding the awe and respect of the students and enjoying their never-failing loyalty which alone has given it the strength and position it needed to play an enviable part in the history of this great institution of the Musalmans -"the Oxford of the East."

The history of the Union Club is told elsewhere in this magazine. Although it is a simple story told in a simple way, yet, in that chronicle could be traced the secret of that vitality which has enabled it to claim what other sister Unions in India cannot claim today. Time has revealed that those who helped to make it a powerful and forceful institution were later in life, placed in the front rank of India's foremost men. The indomitable Mohammed Ali whose oratorical talent was certainly shaped within the four walls of this Union Hall is an admirable example of the long line of heroes who have worthily borne the torch of the Union's name and brought to it great fame. The galaxy of illustrious debaters it has produced, the political training it has given to the students, the spirit of co-operation it has infused into the life of the Student Community, the lead it has taken to inaugurate many outstanding events that throw lustre on University life in this country, the Royal personages it has welcomed and honoured with Honorary Life Membership, the host of world celebrities it has had the good fortune to invite and hear, are all achievements which no similar organization in the whole of India and very few organizations in other parts of the world could with justice claim.

Unlike men institutions get younger as they grow old, for all institutions have to keep pace with the time and cater to the needs and requirements of the younger generation. The Muslim University Union is essentially a young mens' Club, and theretore, it has to be much more living in keeping with the spirit of the time and taste of the members who are used to a great many amenities and attractions these days. The use of the Union for purposes of debate meetings, lectures, welcome gatherings, and to read newspapers fulfils only a part of its main object and ultimate existence. To keep it going gaily day by day and to focus the full interest on it of all, debaters

and non-debaters, speakers and non-speakers, king-makers and candidates, and scholars and sportsmen, we feel serious consideration should be given to a few suggestions we venture to make here.

Leaving aside minor matters such as affording a better aesthetic surrounding by improving the garden round the Union building, we emphasize the need of a decent restaurant, a bigger drawing room fitted with a radio set, a smoking room, a special room for the Vice-President, a billiard table in addition to the various other indoor games and some musical instruments including a gramophone for purposes of relaxation. The Music and Dramatic Society may be invited to join hands with the Union Entertainment Committee to provide good music programmes at intervals. These side attractions, we feel sure, would satisfy a great need in this University the absence of which compels the students to loiter about in the city, at the Railway station and at the theatres without any aim and thereby live a life quite uninteresting to them. The class room is a 'bore' to many; still more so outside where the sweeter sex is missing to goad the students to action and to laughter. Games are taken up by a few and even those who regularly go in for games feel that after running, jumping and kicking an hour's amusement is needed amidst a social group full of fun and frolic; and what other body than the students' own Union Club could come forward to give them the much desired congenial company.

Besides the suggestions we have given here to supplement the social side of the student life we also place before the Union authorities for their earnest consideration a few more suggestions to improve and stimulate the intellectual outlook and create an atmosphere of seriousness which is sadly lacking among the students to-day. Members of the Union have been taking a great interest in arguing and debating on matters that are ahead and outside their limitations; but they have failed to give even a moment's thought to those problems that are closer and dearer to them. They often discuss subjects relating to freedom, Government, the White Paper, the lot of the Masses, Communism, communalism and similar subjects, which though valuable in their own way have less bearing

on their life in the University and problems connected with their immediate future. Hence, we feel. that side by side with the weekly debates, the Union should include in its programme of activities a number of discussions that should be conducted in an informal way inorder to throw light on affairs more closely related to the students' corporate life and social conventions. Regulating their time to exchange visits, to study, to sports, to amusements and to set up a definite standard of discipline and understanding in their relationship with one another is a matter of paramount importance to students who belong to a residential University like Aligarh.

The second consideration that should engage the attention of the Union is the development of the conversational power of the students. In these days the art of conversation plays an important and vital part in every walk of life. It has become a necessary accomplishment to a successful career. Greater problems are being solved at the tea-table than at public gatherings where orators are loudly audible with empty words. Therefore, to develop the art and power of conversation of its members the Union may hold informal social functions at which discussions on interesting topics or subjects of immediate interest should be encouraged, inorder that each one present may contribute his share of the talk without the least hesitation.

Last of all our suggestions we invite the attention of the Union to celebrate the great days of the Muslims in a manner befitting such days. Young Muslims who are to be the full-fledged citizens of the world of Islam tomorrow should fill themselves with the spirit of Islam and should strive to love those institutions, events and happy occasions which, although they may appear unhappy to those ultra-modern, misguided and misdirected youths who are fed by the thrash literature of a godless world, yet fortunately in the opinion of the majority throw a flood of light on the greatness of their religion.

Now to give effect to our suggestions successfully the expansion of the Union building will have to be considered. In any case the present hall needs an immediate expansion. Complaints have been recorded as to the urgency of proper space to accommodate the growing population, but so far nothing has been done. Perhaps

the University authorities will come to the help of the Union and take the initiative to provide the students with what they really deserve. To undertake the various changes and to enlarge the hall a sum of at least rupees thirty thousand is required. If the University authorities give an encouraging start we are certain that the enthusiasm of the students will not be found wanting to raise the balance in a short time. Elsewhere we have published two appeals, one from the Vice-Chancellor and the other from the President of the Union, and we commend them to our readers and well-wishers for their generous response. Until the extension is completed temporary arrangements could be made to put our suggestions into effect. To give the Union new life is in our opinion the supreme duty of the new ministry.

This comment on the Union will not be complete if we neglect this opportunity to bring to the notice of the Union office-bearers a few things we have noticed in the Union Hall. The Union ministries have been very diligent in the matter of posing for group photos either with trophies or with great personalities, and although three to four group photos are taken every year we fail to notice more than half a dozen pictures adorning the gallery walls of the Union Club. It has become an unfortunate practice not only with the Union office-bearers but also with the ministries of all our clubs and societies to sit for a number of photos annually but rarely to display a copy in the head-quarters of the club or society. When they fail in this primary duty they do not seem to realize that the very object of the group photo is thereby defeated. Another point we have observed is the absolute disregard paid to the selection of colours to decorate the walls and the ceiling, and the lack of taste displayed in the arrangement of those pictures that are already found in the Hall. Here, too, the new ministry may pay its due attention and show to the outsiders that the young Muslims here have not forgotten the art and aesthetic sense of their illustrious forefathers. Again the general appearance of the building and of the garden could be improved considerably, if the task were undertaken with energy and taste.

And, then, what of the office-bearers? During the annual

election there is great enthusiasm, but when once the election is over no 'king-maker' is seen helping his successful candidate to complete his term of office creditably. In consequence the candidate himself sometimes finds that his innumerable merits which were displayed very prominently at the time of election take sudden leave of him as soon as he takes charge of office, at a heavy cost to the Union but all the same without the least murmur of protest from the members. This sort of lethargy is enough to kill the very life of an entire nation. Will the voters realize their duty towards their Union and take such irresponsible and ease-loving office-bearers to task by asking questions and placing motions of protest at ordinary meetings of the Union?

In conclusion, we feel, we cannot disown our pleasure and pride in the many messages of encouragement we have received especially the one from their Excellencies the Viceroy and Lady Willingdon wishing success to this Special Number of our Magazine. Also many other inspiring messages have reached us from outstanding personalities and the Vice-Chancellors of Sister Universities to be conveyed through our Magazine to the Union on the occasion of its Fiftieth Anniversary. And now, while thanking our eminent well-wishers for their kind words and cordial greetings, we present their messages, published elsewhere in this Magazine, to the present members of the Union with this reminder that they are the inheritors of a great tradition and it is for them to realize and be conscious of the sacred responsibilities attached to that great heritage.



Mr H. HARRIS, M.A.
Chairman, English Department,
Censor, *Aligarh Magazine*.

Hitler Youth

(Hitler Youth—New Youth)

MR. A. SATTAR KHEIRI, M. A. (BERLIN).

Newspapers are interested in writing chiefly political and sensational news. The world hardly appreciates the Birth of a new Idea in Germany, the National-Socialistic Idea. This Idea has become All-Embracing. It has influenced every branch of life, science, literature, philosophy, art, and sport. To put in a few words it means: the group is everything, the individual nothing. It is under this idea that all political parties have been dissolved in Germany. All are Germans. There are no classes, no divisions.

The idea has existed always. But it is now that it has forced itself out. It has become conscious. It has overpowered the people. The people seem to become mad. Everything is interpreted in its light. It is so with every great idea.

It is always the youth of a nation which is first to grasp a great idea. Youth, everywhere is pure, youth is idealistic, youth has no invested interests. Youth has not to think about family and children. So youth is ever ready to take up a new idea. So the success of the Revolution in Germany is due to her Youth. Long before the war, her youth had given expression to the unsatisfactory manner, the elders had been managing the world. The youth wanted to create the world in which it had to live But the newest youth of Germany, the Hitler Youth, was born in 1925 at Plauen in Vogtland. *Its aim was to be true and faithful to the Leader, Adolf Hitler.* Their loyalty to the Leader meant everything. It meant loyalty to the New State, loyalty to socialism, unconditional pledge of service to Germany, the inner realisation of the new state, a profession of honour, of defending the state and of a heroical conception of life and a will to mould the life accordingly.

All these were not merely a lip profession. For seven years and more this youth had to struggle. The young teams of Hitler Youth stood in mines and factories, in the streets and on the roads, in restaurants and inns and preached the Gospel of a new age, in

which all Germans will live again as brothers and as comrades. Germany shall become again united and strong and free. Every German shall find work and bread.

For him who has not himself experienced, it is hardly possible to know what great sacrifices this youth has brought forward and how terribly it has suffered. This youth had to prove its right of existence against the rubber-rod of a police, against the unbounded red terror, against the dagger and revolver of the communist. About two dozen of this youth have been murdered and hundreds and thousands have been wounded.

It was no fun and pleasure for a young workman or a young student to come home in the evening in a quarter where the red terror rules, and then after putting on the uniform to go to the streets, and to the meeting places, when behind every street corner there may be lying an enemy in wait with a knife or a dagger ready in hand. It was no fun and pleasure for a young workman or student to stand before the gate of a factory and distribute notices of invitations to a meeting and suddenly confront a group of opponents with knives and other weapons in the hands or pockets.

Only the devotion to an ideal, or to a great idea, which has the power to fill the whole being that prompts these young men to such actions of courage and bravery. Very soon the Hitler-Youth Movement became a Mass Movement in the best sense of the word. The number of its members rose from a few hundreds, to ten-thousand, and to hundred-thousand till in September 1933 it reached the great number of two Millions (2,000,000).

General Groener, who had forbidden the Storm Troops, had forbidden also the Hitler-Youth, from all actions. Many thought that it was the end of a great beginning. But it was not so, for when the prohibition was removed, the leader of the Hitler-Youth, Baldur von Schirach, called the Youths to Potsdam on October 2, 1932, to find out the strength of the Movement and the answer to the call was such that it astonished every body and proved without any shadow of doubt that the Hitler-Youth had stood the great test and emerged out of every kind of persecution, victorious, triumphant and proud. Over 115,000 youths marched past their leader, Baldur

von Schirach, for more than seven hours and a half. This was the fore shadow of the coming events. It was only less than four months after this that Adolf Hitler became Reichskanzler and the New Reich was founded. And now the seemingly inconcievable wonder has happened : Germany which at the time of her worst humiliation was torn into thousand pieces, has found herself again. Every one of these young guards bears in his consciousness the feeling of responsibility for her great past, for her present (which has made her people so happy), and for her great Future. In the hands of such a devoted, self-sacrificing Youth, the Future of any state can be secure. Whatever may happen, this Youth shall never forget the Honour and Freedom of Germany.

How over 60,000 Youth marched through the streets of Berlin out to Potsdam, a distance of some thirty miles in the night and reached Potsdam at 3 A. M. and then took part in all the formalities without taking any rest has been described in very inspiring words. They marched on the asphalt streets with hobnailed boots, singing national songs with military music. People opened the windows of their houses and wondered what was happening at such an hour of the night The farmers, the old soldiers left their beds and came out of their houses, half sleeping and half dreaming. Some thought of their old war days. But when they knew what that all meant, they shouted Heil Hitler (Hitler-ki Jai).

The hopes of every people lie in its youth. Hitler knows this fully. In the Meeting of September, 1933, he gave expression to his hopes and faith in the Youth as follows : " You are the Germany of the Future You are our full hope, the security of our nation and our faith. You must live upto the virtues which are needed by the people when they want to be great. You must be loyal, you must be courageous, you must be brave and you must build among yourselves a united, solid, big comradeship ; all the sacrifices for the existence of our nation which had to be made in the past were not made for nothing. But out of all those sacrifices there will develop a happy life finally for our nation, for, my lads, you are the living guarantees for Germany, you are the living Germany of future. Not an empty idea, no fading schemes, but you are the blood of our blood

and the flesh of our flesh, spirit of our spirit. You are the future life of the nation.

I beg you, therefore, when you go back to your groups, to your houses, to your market-places, to your villages, and to your towns, then take with you this holy pledge, that our German Nation has become to-day a Nation again, and you are the latest witnesses of it. Carry with you this determination, that never in the future the German people shall be so divided among themselves, it shall never be dissolved but shall become a nation of real brothers, which cannot be separated by any suffering or any danger. Long live Germany; and her Future that lies in you.

Long live Germany, Long live, long live."

The Germany of to-day is the work of the German Youth. In France, in Italy, in Russia, in Turkey, in Persia, the youth is moulding the destinies. But the Muslim Youth of India seems so apathic to everything. No idea, not even of sport seems to awaken it. Islam has given some great ideas to the world. The Idea of Unity is the central Idea of Islam. It means the Unity of God, the Unity of Life, the Unity of Mankind, the Unity of Society. Other peoples, other nations are being moved by this great idea to-day. Why the Muslim Youth is so insensible ? The idea is still full of force. We need an expression of it. Now is the time. Muslim Youths ! Unite and march forward !!

The Woking Mosque

The Secretary Woking mission writes to say that H. H. the Amir Abdullah of Trans Jordan paid a visit to the Shah Jehan mosque Woking on the 29th June, 1934 to say his prayers with his English and non-English brothers. He was accompanied by H. E. Hafiz Sheikh Wahba, the Saudi Arabian Minister, Dr. Jamil Pasha Tutunji, H. E. Hasan Khalid Abu'l Huda, Lord and Lady Headley and Sirdar Iqbal Ali Shah. The Imam Moulvi Abdul Majeed M. A., requested H. H. to lead the prayers but he himself read the Khutba in the course of which he pointed that the Muslims had yet to do a lot and requested them to realize their role and their responsibility.

After prayers were over the party had tea with the Imam at Sir Salar Jung Memorial House. Before tea a short address was read by Lord Headley to which His Highness replied. The function came to a close with a photo having been taken on the steps of the Mosque.

* * * *

According to the information supplied by the Imam of the Woking Mosque, the following are said to have embraced Islam very recently :—

1. Miss Efeie H. Schewedt, Adelaide, Australia.
2. Mr. Harry Badges, South Australia.
3. Mr. Daud J. Courtuage Chertsey, England.
4. Mr. Sedik E. T. Bromley, Portsmouth.
5. Ronald Fergusson, Australia.
6. Mr. Ernest Williams Wilkins, Adelaide, Australia.
7. Mr. Daisy Wilkins, Adelaide, Australia.
8. Mr. C. N. Johnson (England).
9. Miss Helena H. Barr (Surrey).
10. Mrs. C. S. Norman (London).
11. Mrs. Maggie Marchie (Adelaide).

Miss Helena H, Barr is a scholar of Arabic. She can read and write in that language and can recite from memory many verses from the Holy Quran. She is intending to become a Hafiza.

* * * *

Mr. Don Rockwell, an American Muslim who is a poet and author of two works paid a visit to the Woking Mosque in the month of September. The publishers of his second book "Bazar of Dreams," write of him in the following strain: "Like Rex Inqram, the famous motion picture producer, Harry St. John Philby, diplomat, author and explorer, and other distinguished converts to the Muslim Faith, this Scion of Charlemagne, William the Conqueror, and Alfred the Great, has answered the call of the Muezzin from Mohammedan minarets in the far corners of the world; and Islam has profoundly affected his life and manners."

IN MEMORIAM

SIRDAR GHULAM RASOOL KHAN BALUCH

B. A., LL. B. (Alig.)

Retired Sub-Judge, Punjab.

FOUNDER & PRESIDENT

OF

ALL-INDIA BALUCH ASSOCIATION

GREAT SOCIAL REFORMER AMONG THE BALUCHIS

GOT THROUGH HIS

LL. B., FINAL FROM THIS UNIVERSITY

in 1934.



ENGLISH MAGAZINE EDITORIAL BOARD, 1934 35

My Reminiscences of Ceylon

F. S. YUSUFBHOY LL. B. (CLASS)

Mr. F. S. Yusufbhoy has been in Ceylon for nearly eight years. He was a student of the Ceylon University College, and obtained his B.A. (London) degree last year as an external student. He has now taken his admission in the LL. B. Class in our University

(Ed.)

Ceylon, the pearl on the brow of India, the island of a thousand charms what vivid memories and pleasant reminiscences it awakens. The balmy and spicy breeze wafting its palm-fringed shores, the soul-elevating grandeur and magnificience of its mountain scenery, the beauty and picturesqueness of its country side, the variegated and colourful dresses of its inhabitants and their generous and overflowing hospitality always haunt the mind and create an irresistiable longing to be once again in the midst of this charming and fascinating land. The mild pleasantness of the climate, the thick and evergreen vegetation spreading like a velvety carpet over the land, the country-side villages always wearing a neat and tidy appearance and the scenic grandeur of the landscape make one fervently wish to retire for ever to the calm tranquility and quietness of this most lively and bewitching country.

Every student pretending to any knowledge of geography is familiar with the shape and size of Ceylon, nestling at the feet of Mother India. Though politically and geographically separated, Ceylon is religiously and culturally linked to India. Buddhism the national religion of the Sinhalese has been given to them by Gautama one of the noblest and most illustrious sons of India. Besides this much of the ancient culture and civilisation of the Sinhalese bears a close affinity to the culture of India. There are many historical links, for example the epic episode of Rama and Sita which bind Ceylon and India closely together.

Ceylon has a population of about five millions, and politically is a separate entity having no connection with the Government of India whatsoever. Ceylon has long prided itself on its constitution which

is supposed to be, theoretically at least, more liberal and more advanced than that of India. The Donoughmore Commission which visited Ceylon at about the same time that India was vehemently asking Sir John Simon 'to go back' completely scrapped the old constitution and put in its place the so-called Donoughmore constitution which is unique—something entirely new in the art of constitution-making. It is claimed for it that it has at one step raised Ceylon a long way up the ladder which leads to self-government. But with the numerous safeguards and the immense and ill-defined powers of certification given to the Governor, it is seriously doubted whether it is any appreciable improvement on the older constitution. It has so far not worked very smoothly. On more than one occasion serious crises have arisen when the Legislature and the Government failed to see eye to eye, and the all-powerful Governor had to intervene, in the best interests of the country of course, and to certify the measures passed by the State Council.

Education.—

Educationally Ceylon is not behind the most progressive provinces of India, though it is a pity that it has not yet succeeded in having a University of its own. However the proposal for the foundation of a University was mooted many years ago, but owing to deficiencies in the budget caused by the world-wide trade depression and due to long and tedious wranglings in the legislature over the choice of a site, the scheme has not yet come to fruition. On paper the scheme is no doubt a grand and ambitious one. It is proposed to make the Ceylon University a veritable Oxford of the East to which students from all Asiatic countries may flock to drink deep at the fountains of learning. But as to when this scheme will materialise and in what form, it is too early to hazard a conjecture.

The present educational system of Ceylon is modelled entirely on English lines and hence, if I may say so, is unsuited to the genius of the people. From the primary to the University stage the medium of instruction is English, and quite a subservient place is given to the Vernaculars. The whole atmosphere pervading the Ceylon Schools, the dress of the students and teachers, the curricula, the organisation and the traditions followed are all English. Very little if any attempt

is made to impart to the students a knowledge of their own culture and civilisation and to infuse into them a spirit of patriotism and devotion to the land of their birth. Dead European languages like Greek and Latin are enthusiastically taught and learnt to the exclusion of the Eastern classical languages such as Sanskrit, Pali and Arabic. This is only natural when the Schools have to prepare students for examinations conducted by a foreign University which frames its courses of study according to the needs of the students of its own country. The High Schools of Ceylon, which are known there by the dignified name of Colleges, prepare students for the Cambridge Junior and Senior and the London Matriculation examinations. There are few public examinations conducted by the Education Department of Ceylon and even here there is a growing complaint of inefficiency and red tape.

The Ceylonese student, therefore, from the beginning to the end of his educational career is faced with the difficulty of preparing for examinations conducted by foreign Universities by means of written papers over a distance of thousands of miles. These Universities cannot be expected to pay much heed to local needs and requirements either in the courses of study prescribed or the standard of proficiency expected. But to the credit of the average Ceylonese student it must be admitted that he acquits himself very well in these examinations. He possesses a fairly high degree of intellect and intelligence and admirably satisfies his distant, critical and not over-lenient examiners.

Most of the so called Colleges in Ceylon are run by Christian Missionary enterprise. Every denomination of Christianity *viz.*, Catholic, Wesleyan, Methodist and Anglican has a College of its own and tries to influence the students, however mildly, with its own religious ideas and beliefs. There is also a Government institution named Royal College which is noted for its very high degree of efficiency, and also a Buddhist and a Muslim College.

The Muslim School named Zahira College was founded lately but in the short period of its existence it has made tremendous progress and has alrea yd become a potent factor in the educational life of the Muslim community. Considering the obstacles and difficulties which the authorities have to face on account of

the renowned orthodoxy and lethargy of the Mussalmans the school has advanced with very great rapidity and has already won a name for itself both in the fields of sports as well as in education.

Western Civilization.—

The impress of Western civilisation is very pronounced in Ceylon. It has been greately helped by the prevailing system of education which is foreign to the core. As Cricket is the national game of the English, so also it is the national game of the Ceylonese. In all Ceylon Schools Cricket is given the greatest prominence and a school which shines in the field of Cricket is looked upon with the greatest respect and regard. The inter-collegiate cricket matches which are generally played from February to May evoke country-wide enthusiasm. Not only school boys but even the general public flocks to these matches and even sex and septuagenerians display an almost childish interest for them. Reports of the progress and results of these matches are published in the daily papers in bold headlines and followed by the readers with the keenest interest. Some of these fixtures, for example the annual encounter of Royal and St. Thomas College (called the Royal Thomian Match) on the Cricket field have been invested with historic importance and have become national events which are magnificiently celebrated. The standard of Cricket in Ceylon is very high. This is partly because Ceylon, on account of its lucky strategic position repeatedly gets the opportunity of seeing the great international Cricketers, especially the Australians and the English in action.

University Life.—

Though there are numerous High Schools in Ceylon there is only one degree College. It is known as the Ceylon University College and is a purely Government institution. It offers courses of study for the Intermediate. B. A., and B. Sc. Examinations of the London University. The College is situated amidst beautiful surroundings in Cinnamon Gardens, the healthiest and the best residential quarter in Colombo. The lecture rooms are housed in a magnificient building which is divided into two blocks, one for Arts and the other for Science. The Arts block consists of beautiful and well

ventilated rooms and the Science block contains theatres and lecture-rooms furnished and equipped with the latest Scientific apparatus.

The life of an undergraduate in the Ceylon University College is extremely varied and interesting. To obviate the usual humdrum and monotony associated with lectures and tutorials, there are quite a number of activities which lend zest and flavour to life. However, the most important thing which dispels the gloom of lectures and relieves the tedium of studies is of course, the presence of the fair sex. They instil into what would otherwise be a dull and insipid life, a spirit of romance and charm. The variegated Sarees of the lady undergraduates invest the University with a bright, lively and attractive appearance. And the presence of so many Helens and Dianas in the lecture rooms is an obvious inducement for the lethargic undergrad not to miss his lecture. I suggest to those Universities that are faced with the problem of poor attendance at lectures not to adopt the clumsy and unpopular method of insistence on 75 per cent minimum attendance for purposes of examinations, but to throw open their portals to the fair sex as soon as possible. I bet the registers will not then have so much as one mark of absence.

All University functions especially the Union Society debates are punctiliously graced by the presence of the lady students. The presence of ladies at debates acts like a whip to a high-mettled horse and the young undergrad's tongue begins to wax eloquent. One vies with the other to exhibit his oratorical powers with best advantage. Probably the most interesting item in the proceedings of the Union Society Meeting is the time allotted for questioning the office bearers. The Vice-President, the Secretary, or the Treasurer are not enviably easy at question time, for enterprising and inventive young heads are busy devising the most awkward questions which would embarrass them. But even they are equal to the occasion and often give such quick and brilliant retorts as would do credit to the wit and intellect of even Oscar Wilde. I remember an occasion when a mischievous young undergrad asked the Secretary the reason as to why the lights in that

wing of the hall where the male students were seated were on, while those where the ladies were seated were off. Quick as lightening the Secretary darted back the answer, "where beauty sheds its light what need is there of any artificial light?"

No less interesting are the mixed tutorials. They provide thrill, romance and excitement ad infinitum. The male and female students sit at either side of a long table facing each other. Just imagine yourself sitting face to face with a charming, graceful and rather bashful figure. What emotions and feelings then throb in your heart. Every impulse and sentiment stands on edge. You feel yourself lost in a reverie of happy and beautiful fancies. When the sharp and peremptory voice of the professor commanding one of the ladies to read her essay rightly awakens you from your dream, you quickly take stock of the situation and gathering all your wits about you prepare to listen to most charming and silvery voice. But in vain. You soon realise that the reading has already begun though all that you can see is a moving of the fair lips. You sharpen your auricular nerves, place your hand behind your ear and do every thing else beside to catch even a faint sound of her tuneful voice. But to no purpose. In a few minutes the reading is over. But all that you have been able to gather are a few broken sentences here and there. Then before you have time to make anything of these incoherent sentences, the professor jumps at you with the question, "Well Mr....., what do you think of Miss.....essay, criticise it frankly and fearlessly." You are stunned. You do not know what to do. Then suddenly your chivalrous instincts come to your help. You perceive the unique opportunity of winning the fair essayist's favour by paying her profuse compliments. You therefore blurt out your criticism in most measured tones and couched in the most elegant and polished phraseology that you can command at the time, "Sir, the essay that has been just read is, to say the least, a most perfect piece of historical literature. The ideas are striking, the arrangement admirable and the material has been constructed in such an excellent manner as would do credit to the skill of Gibbon or Hume. It is a pity these historians are dead, otherwise they would have learnt much from this masterly historical disquisition. In the collection of her material Miss.....has shown a keenness and industry worthy of any historian living or dead. To put it briefly Miss.....essay will go down to posterity and will be treasured as a

most valuable addition to historical literature. Miss.....deserves to be congratulated on this unique achievement." Frank and honest criticism indeed! After this grand peroration you wait breathlessly for the effect it has produced on the audience. You expect to receive nods of approval from the professor and the students, and a sweet and encouraging smile from the fair creature on whom you have emptied all vials of praise. But all that you hear are derisive giggles from the many and a stern friged and sour look from the fair essayist. You are terribly non-plussed. Little do you know that in trying so hard to please her you have only succeeded in incurring her displeasure. You by your nonsensical though grandiloquent criticism have brought her into ridicule in the eyes of all—a fact for which you may never be excused.

Besides the interesting activities of the Union Society and the pleasure of mixed tutorials there are the silent and unobtrusive activities of the dramatic club which is specially patronised by ladies. Mixed reading of plays, musical concerts, rehearsals and staging of modern plays make the evenings delightful and entertaining. The presence and patronage of ladies is a big draw and young hopeful fervently endeavour to excel in the art of stage acting. Oh, what tremendous influence the fair sex can wield in spurring young enthusiasts to fields of fame and glory.

The fresher's treat, the term end concerts, the cycle rags and the Royal Thomian match Day celebrations are star events of the year which are anxiously waited for and when the undergrads give themselves up to perfect fun and frolic indulging in innocent jokes and pranks which heighten the spirit of fun and make life immensely entertaining.

Altogether the life of an average undergraduate during his three years' stay in the Ceylon University College is one full of activity and enjoyment, from which worry, tedium or monotony are completely banished. It is a life which a student likes to live over and over again and hence the joy which a student feels on seeing his name in the list of candidates who have graduated is seldom unmixed with a sigh for the life to which he will have to bid good bye for ever. It is no doubt hard to contemplate that after three years of carefree, reckless and

boisterous life one is face to face with the hard and stern realities of life.

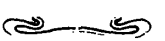
The results of the University College are not only satisfactory but most encouraging. The students not only satisfy the stern, critical and distant London examiners, but also win honours and distinctions. Practically every year a few students of the College obtain a first class in the honours examination.

With all this, it must be admitted that the average Ceylonese educated young man on account of the alien system of education foisted in his country is almost completely ignorant of the culture and civilization of his own land. He has developed an attitude of mind which is thoroughly Western. He looks at every thing through Western eyes. He adopts wholesale the manners, customs and habits of the Europeans. He speaks English better than his native Sinhalese. While the name of Pali and Sanskrit may be repulsive to him, his knowledge of Latin and Greek is such as would do credit to a scholar. To put it briefly he is completely Westernised, or better still, anglicised. In some respects, as an English visitor himself remarked, he is more English than the English themselves.

Whether this complete adoption of Western civilization is an advantage or not, I leave it to my readers to judge. But this much must be said that the Ceylonese young man is at least sincere and one-sided. He is quite unlike the hybrid product of some of the Indian Universities, whose allegiance is torn between his professed preference for his national culture and the greater glamour of Western civilization. But even in Ceylon the times are changing. The influence of the national movement in India and even more the pinch of depression is bringing about a new orientation of policy and outlook. There is a strong movement already afoot which is trying to impress upon the minds of the young generation the greatness of ancient Sinhalese Culture and is endeavouring to simplify the standard of living. Western dress is being gradually given up in favour of the more rational and comfortable national dress consisting of a long white piece of cloth wrapped round the lower part of the body, a white shirt, a white piece of cloth thrown over the shoulders and a pair of Roman Sandals. Increasing stress is laid on the study of Sinhalese and

Tamil and Pali and Sanskrit are being encouraged. A Rural Reconstruction Society has been founded which is carrying on an intensive campaign of agricultural uplift. Back to the land is its slogan. Already much has been done in the way of helping the production of food stuff locally. But still much remains to be done before Ceylon can become self-sufficing.

I think this a move in the right direction and once the proposed Ceylon University comes into being, Ceylon will evolve a system of education most suited to the genius and needs of its people. Ceylon with its tremendous national resources has a very great future before it and let us sincerely pray that it may soon take its rightful place 'under the Sun'.



New Zealand

Its history and geography—The Maoris—Village life—Educational System—and University Life.

MISS RAE JCKSON OF AUCKLAND UNIVERSITY.

New Zealand was once part of a great continent and was joined to Australia ; but the land gradually sank and now New Zealand consists of about twenty islands, the two largest being the North and the South islands. Nature's gifts to New Zealand are so extensive that one reviewer says that "something of every thing is found in New Zealand." The mildness of the climate, the fertility of the soil and the sturdiness of the settlers have greatly favoured the country. Her scenic beauty and her famous ferns the most important being the "All Blacks" which truly represent the country; her mountain glaciers the chief of which is the Franz Josef glacier; her many islands, lakes and bird sanctuaries—all these conspire to sing the praise of our island-home so much, that to-day we are proud that we belong to New Zealand and that New Zealand belongs to the British Empire.

Captain Cook whose first visit to the island was in 1779, hoisted the British flag here, but British Sovereignty was not formally

proclaimed until 1840, the year famous for the treaty of Waitangi. It was also after 1840 that properly organized colonization had its successful beginning. Although New Zealand covers an area five times as large as Ceylon (*i. e.* 102250 sq. miles) yet it has a population five times less than that of Ceylon. This is not unnatural for it is only ninety years ago that people from Europe began to settle here. New Zealanders speak the English language excepting a few Maoris who live in the "Pas" and do not come into much contact with the white people. There are about six large cities in the North and South islands. Wanganui is rather a pretty place lying between two hills and stretching towards the sea coast on one side. It is famous for her beautiful river. Wellington is the Capital, but Auckland is the largest city with a population of 198,000.

The Maoris.—

About 5% of the population are Maoris who are an intelligent native race and who live side by side with the white settlers on terms of equality. There is no colour prejudice in our happy isles; the Maoris and the Pakehas are proud of their country and of their cordial relationship. The Moaris still retain some of their native customs and live on fish and Kumaras (a kind of potato). They do wonderful carving work and are also very musical. They mostly live round the district of Rotorua, the thermal region of New Zealand—a region most famous for its hot springs geysers, sinter terraces, and volcanos either quiescent or extinct like the famous mount Egmont. There is a Maori Girls' college in Marton and the Maori girls are often seen walking arm in arm with their white sisters. The Maoris cook their rice in hot pools, and their women are often seen busy plaiting flax. They are a sturdy and well-built people and their living is simple. Although they keep to their customs especially in their villages or "Pas" yet in general they have adopted our style of dress and living. The Maori language is not taught in the schools. All children including Maori children are taught through the medium of English. Thus all Maoris speak English and know their own language as well.

Village Life.—

Villages in New Zealand act as centres for groups of farms and are usually very small in size. Indeed some of them are so small that if

you pass through one of them you might scarcely have realized that you did pass a village. Just a shop which is a general store and post office combined, a few houses, and a school, are all that you could see in a small village. Some villages actually boast of a library and a meeting hall used for social functions. Village life in New Zealand is quite pleasant. The people are friendly and enjoy life despite the lack of facilities for entertainments. Their amusements mainly consist of tennis, riding, football, cricket and a little dancing wherever halls are found for the purpose. Almost all the villages being within motor distance from big towns, people seek amusement in the towns too. I myself like country life very much, for there is plenty to do when I am there. During the last holidays I went to a country farm belonging to a relative of mine and kept myself busy with farm work. At the time I was staying there the village school celebrated its Jubilee and the whole village was at its best and everyone enjoyed himself for a few days.

There are very few cases of poverty in the extreme. The population being very small (*i. e.* 1½ millions) there are no slums in New Zealand. The children on the whole are well cared for and generally kept clean and well fed even in the case of poor people. For extreme cases of poverty state assistance is available.

Education.—

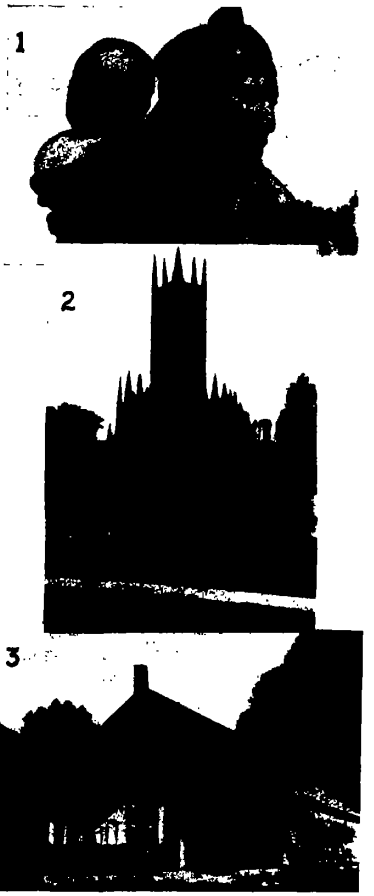
Children enter primary schools at the age of six and not before in any case. Until six the child is generally cared for at home though some children go to Kindergarten Schools. When a child enters the school he spends about a year in the Primary classes and a year in each standard until he reaches the sixth standard. Thus within seven years he finishes his Primary School career. The standard sixth is usually known as the Proficiency Class and when one has passed this one can take one's admission in the Secondary School. Besides the Primary and Secondary there are also a type of schools known as the Intermediate Schools. These schools are same as the Primary with the exception that the elements of various Secondary school subjects are taught side by side with the primary subjects for example elementary instruction is given in Latin, French, Mathematics and Commercial subjects.

Religious instruction is imparted both in the Primary and Secondary Schools and education is made compulsory until a boy or girl reaches the age of fourteen.

In the Secondary Schools there are various courses. The Matriculation course usually covers a period of four years after obtaining the Proficiency certificate in the Primary School. But some students get through their Matric within three years. Five or six subjects including Mathematics and Arithmetic, English, Latin or Science must be offered by every student appearing for the Matric examination. After Matric a year is spent in post-Matric class and then the Higher Leaving Certificate is obtained. Matric is the entrance examination to the University. There are many who do not care to enter the University but directly take to a business career ; for such candidates a special examination other than Matric is held annually and they are given the choice of their subjects, all of which they have to pass to obtain the special certificate. Ordinarily every boy and girl is in a position to be Matric qualified before the age of fourteen and after this age limit the state has no hold on him or her. University education is sought by those who wish to specialize and take to higher professions.

There are four big colleges in New Zealand, *viz.*, Otago, Canterbury, Victoria and Auckland University-College. All these colleges are affiliated to the University of New Zealand with its head quarters at Auckland. There are also separate institutions for Agriculture, Massey College being the most important of them all.

The degree course takes at least three years. For B. A., one must offer at least five different subjects one of which must be a language other than English or Maori. B. A. has nine units and each subject is composed of three units. The subjects are divided into three stages. In one year one of the stages could be taken and in the next it could be advanced to the second stage and the third year to the third stage. A fairly free choice of subjects is allowed although there are various restrictions and conditions especially in the third stage and in M. A. subjects. In order to obtain a pass in a section one has to satisfy at least in two units out of the three one offers for the year. I myself have



1. Maori Mother and Child
2. Auckland University Arts College Building.
3. A Maori House.

finished six units namely English I & II, Education I & II, Philosophy I, and Latin I; and this year I shall be taking the remaining three units English III, Education III and History I. M. A. takes only one year after the degree course. Subjects for honours have generally five to seven papers. It varies with the subject. Where a thesis is required the number of papers is less. Education which I may take for honours (*i. e.* M. A.) has only four papers. English honours has seven papers. One can obtain the degree of Doctor of Literature five years after qualifying for the M. A.

If one wishes to become a trained teacher one must appear for the Training College entrance examination after obtaining the Matric certificate—and then enter the Teachers' Training College for a two years' course and take the certificate examination at the end of the second year. A degree is necessary if one wishes to qualify oneself as a Secondary teacher.

There is only one University in New Zealand consisting of four big colleges. One of the colleges is residential and the rest are non-residential. The Academic year begins in March and ends in October. The Medical course takes six years and one cannot become a Doctor of Medicine until and unless three years have elapsed after obtaining the B. M. degree. Bachelor of Commerce consists of fifteen units and covers a period of four years to complete the course. Law (LL. B.) takes four years and consists of sixteen units. For LL. M. an additional year is needed. Bachelor of Engineering is a four to five years' course. All third stage papers are set and corrected by professors in England and the other examination papers are set by the local professors.

University Life.—

All the colleges follow uniform rules and regulations excepting the Canterbury College where every student is compelled to wear a gown. In Auckland for some reason or other they do not run hostels for the students; but students board and lodge in private houses situated near the University college. They generally board in group of three to ten and are quite independent. In all about 850 students attend the Auckland College where I am also studying. Lectures are held from seven O'clock in the morning till nine

O'clock at night but few students attend the lectures regularly. There is a professor for each subject and several lecturers under him. The buildings are quite grand and good-looking but they do not cover so large a space of ground as at Aligarh. There are Dramatic Clubs, Community singing Club, Trampers Club, and various sports' clubs for the benefit of the students. The social life is directed and controlled by a committee appointed for the purpose. There is a special club called the "Glee Club" which as its name suggests arranges for all sorts of amusements etc. This club is responsible for the many dance programmes, social parties and Coffee evenings.

We rarely have our breakfast during term time before 7. 45 A.M. We study from 9 A.M. till 12. 10 P.M. and from 1. 15 P.M. till 3. 15 P. M. These are our usual day time hours for lectures. In the evening we should do about four more hours' work in the lecture rooms, *i. e.* from 6 P. M. till 10 P. M. This is not always done—if one feels lazy one gives it up.

Sports are held from 3. 30 P. M. till 5 P. M. Every student must put in his presence at least twice a week and take part in one game or other. The life on the whole is interesting and jolly ; but I am afraid that our activities cannot out-do the life and activities of a first class residential University like Aligarh. The Uniform, the Proctorial System, the Union Club, the Swimming Bath Club, and the hostel life you enjoy at Aligarh are some of the best features of your University corporate life, and these we do not have.

In the end through you, Mr. Editor, I on behalf of the students of Auckland University convey to the Students of Aligarh our best wishes. Let us all regardless of race, colour or creed learn to be friendly and serve mankind to the best of our ability.

Round the Royal Lakes

M. N. M. Badruddin (Honours Class)

Twentififth of May always brings me the memory of a delightful summer evening I spent in the city of pagodas. Round and round that

mighty pond of water, the very miniature of Caspian sea, barricaded by numerous tall evergreen trees inhabitated by singing birds; and buttressed by winding roads, brown somewhere, black elsewhere, with knots of people here and there, chattering, laughing, loving, and smiling at one another all these together produce a picture in my mind that shall for ever remain, and remind me of a memorable walk I took within the outskirts of Rangoon.

Having honoured a friend's invitation for tea I left his spacious and beautiful villa at half past five to take a cool walk round the Royal lakes. A car with two little occupants escorted me upto the Boat Club where I alighted and turned towards the main lake measuring the distance with my feet. Within five minutes I reached a long narrow road which marked the Southern boundary of the lake. On either sides of the road there were seats placed at intervals through the generosity of the Municipality, so that weary walkers and lovers may rest their limbs awhile before a fresh start. During the progress of my philosophic walk I noticed nothing but the beauty of the lake, its clear calm greenish blue water with plates of leaves spread on the sheet of water and lotus flowers dancing on top of them trying to steal a kiss now and then from the drooping branches of those shady trees that adorn the lake from all sides. This scene summoned all the tender feelings I possess for Mother Nature and in fact compelled me to bow before Her exceedingly pleasing sight that I beheld. Art has always inspired me and it shall continue to inspire me is my firm belief. Full of ecstasy I walked on and on until I reached a spot from where I could get a good glimpse of the golden pagoda. Here I stopped and looked round the scenery that particular place presented, the charm it produced and the beauty it afforded with a vast blue sky as its background and the golden pagoda on one side towering the tall trees across a foreground of water – the whole scene proclaiming the very presence of Unity itself, and the pagoda reminding the homage of man to his Creator.

While standing here my emotions began to work very freely and I immediately made myself comfortable on one of the seats close by. Seated there I dreamt, built many castles, passed a number of pious resolutions and at last got up agitated at my incapacity to put them into practical form, and progressed on with my walk. My legs were

moving but I was not conscious of my walk for my mind was weighed with thoughts-- happy thoughts of future greatness. In fact I was lost--absolutely lost--in my thoughts and fancies when I suddenly came upon a crowded quarter of the lake side. My dreams were disturbed at a time that I hated any disturbance. I viewed every group of people gathered there with great distaste, but a few minutes' rest to my agitated brain brought back my usual happy mood. Thereafter every thing appeared to me clearly, and I noticed men, women and children grouped together busy at something or at nothing. There were the sweetmeat sellers, the Panwalas and petty hawkers busy making their rounds with their inevitable cries that spoil the charm of an evening walk. The chauffeurs seated on the foot-boards of their masters' cars were aimlessly smoking off their evenings, and the children were romping about on a raised piece of ground under the watchful eyes of their mothers or ayas. Above all there were also lovers in the more secluded parts walking up and down all the time humming some sweet words into each other's ear. The whole picture pleased me much and I stood before every group taking care to keep at a respectable distance from them and once again worked my brain, this time contemplating on some serious aspects of human psychology. But I failed to advance much with my limited knowledge of this science, and therefore, gave up the wild-goose-chase and took to some peaceful meditation.

The busy quarter did not suit my mood just then, therefore, I hurried off along a cross road towards the Park Avenue. When I had covered a little distance I saw two figures ahead of me and their presence there pleased me immensely. The two figures were none other than two members of the fair sex—young, good looking Burmese girls; and what more, they were my friends. Something within urged me to meet them. I looked down at my shoes and was satisfied that the inevitable Aligarh mark was not there; this relieved me much and gave me the good mood to enjoy their company. They were walking rather slowly and I found no difficulty in giving them a complete surprise within a couple of minutes.

I have always had a good opinion of the two sisters from the very first moment I was introduced to them. Before now I had met

them three or four times and once had the pleasure of taking them to the movies too. The elder had always hinted that I should pay a visit to their house one evening, but this I had not done. Now the opportunity of meeting them thus came as a blessing and I took it without further thought. "Good-evening Miss.....better young ladies," I put in as I got near them. "Why, Oh! how pleased to meet you here, good-evening, good evening dear friend," answered back the elder girl with her wonderful smile on her face and at the same time extending her friendly palm to receive a hearty grip. "Do you come here for your evening walks daily?" "No this is the first time, I ventured this side of the city and how lucky I am to be rewarded with this extremely pleasing company", I replied. Burmese girls are good at conversation and are very polite. Of the native girls I met in Burma Miss.....is by far the best and the most charming specimen in my eyes.

I felt it was simply romantic to be walking side by side a sweet girl of seventeen in an evening such as that and in a locality that had already inspired me to dream many happy dreams. What made the girl to like me much I even to-day cannot understand, but this much is certain, that she liked me more than my features would permit another of her sex and beauty to do so.

"My friend can you please tell me why bachelors prefer to walk with married ladies in the evenings?" put in my friend very suddenly. "Am I to know that you are married?", I asked. "Oh no, please do not try to be funny look! look there! I have often seen that bachelor gentleman keeping the company of our next door neighbour Mrs..... in her evening walks when she has her own husband to keep her company. Besides he is too fond of talking to married ladies—why his fancy is directed thus can you please explain?" "It is a difficult question for another bachelor to answer, you should know my friend. Still since you are so troubled and perplexed at this most ordinary thing let me enlighten you a bit. I am sure the young bachelor concerned has no special interest for you and that you have referred to him by way of example. In these days the world is full of rejected lovers and faithless wives; and under the circumstances what else can we see but such common sights. If the man has no special girl to woo he must at least satisfy himself with a married somebody and this will

go on so long as the hire-purchase system is a potential factor in the market of love-making. In the present case, too, she tolerates and he accepts—what else could the poor fellow do when he is rejected by sweet girls." She laughed and I followed heartily. "By the way you are going with us to our house just now—my mother will be pleased to meet you. I have spoken to her about you and she will not be surprised to see us together." "Is your house somewhere here ?" "Yes, it is along the park road, the second turn from here". "Why should I not go with you when I have come so far ?"

We entered the house by a side door and gave a complete surprise to the old lady who was standing near the garden gate. Having introduced the mother my friends went in to prepare some Coffee. In the meantime I surveyed the position of the house and its peculiar wooden structure, and passed a pleasing judgment within myself. The garden seemed to be receiving plenty of attention—the lawn was well trimmed and neatly kept. The house itself breathed an atmosphere of middle class wealth. After a few minutes' absence my young friends came back followed by a tray full of Burmese Sweets and a pot of hot Coffee. All of us sat and partook the welcome Coffee and lit a Cheroot each—the inevitable piece of luxury both male and female inhabitants of Burma indulge in. The Cheroot really lent the necessary charm to our varied conversation and I enjoyed the next one hour to my heart's content. The leave-taking chilled me a bit but the mother's invitation for dinner next evening brightened me with the prospect of spending another memorable evening. I left the house accompanied by my friend who walked with me as far as the end of Park Road. Minutes passed as seconds and at last we stopped at the junction with beating hearts and gripped our palms in each other's and parted company with a touching good-night—she to her house and I to my hotel.

Ladakh.

ATA-ULLAH LADAKHI (III YEAR CLASS)

In the North Western corner of an Indian Map amidst the Western Himalayan ranges, if observed carefully, you would find a

lonely little spot marked "Leh." This insignificant dot represents the second highest city in the world, the capital city of that romantic land of Ladakh, one of the remotest and most backward, but at the same time, the most picturesque parts of the world.

Her rockey mountains, with their peaks perpetually covered with snow, rising majestically high amidst vast, tractless, barren plains, the calm of which is only disturbed by the monotonous roaring of the rapid rivers flowing through deep dreadful gorges, present an awe-inspiring natural beauty, that makes the country an ideal visiting spot for those lovers of Nature, who wish to see her in all her grandeur and serenity. While the quaint customs and manners of the inhabitants, which having developed under peculiar circumstances amidst strange natural surroundings, are unique and interesting, furnish ample material for the study of those who are interested in humanity. Both these aspects of the country combine to make it an alluring place for travellers. In fact it has always exercised its spell on them and attracted them from distant lands to its secluded and inhospitable regions. And a description of the country forms the interesting subject matter of many an interesting book by distinguished visitors to that secluded place.

Ladakh has been aptly called "Little Tibet," and the name should in itself convey an idea of the country to those who have had the pleasure of a glimpse of that more famous but mysterious land of Tibet. For not only the country bears close relationship to that "Forbidden Land" by reason of geographical, racial, religious and linguistic affinity, but also the dress the customs and the manners of the people are very much alike. Besides its Chhortens* and Manis† that seem almost a natural feature of the country, its rock perched monastries with their picturesque inmates the red-robed Lamas and shaved-headed Chomos, (nuns) and, above all, the prayer flags or "horses of wind" that flutter in the breeze over white-washed flat-roofed houses, make it look essentially a country of the Tibetan character. In fact Ladakh formed an integral part of Tibet in ancient days and it still continues to be subject to the ecclesiastical authority of the Dalai Lama, the spiritual and

* Pyramidical receptacles for offerings built over the relic of a saint.

† Long wall (on the sides of roads) with inscriptions.

temporal head of Tibet. And His Holiness as head of the *Budhist* church still rules over the conscience of the people of Ladakh.

Ladakh, with a population of barely a lakh of souls formed an independent kingdom of its own for nearly 900 years from its secession from the Tibetan Empire in 10th Century A. D. till its final annexation to Kashmir is 1843. The Kings of Ladakh were fairly powerful and their fame extended beyond their frontiers to the neighbouring kingdoms of Yarkent, Tibet and Kashmir. And a magnificient seven storied palace perched on the top of a hill in the centre of Leh, which is a famous trading centre where merchants from all parts of Tibet, Turkestan and India meet together, still stands as an imposing monument of the faded glories of the ancient kings, whose descendent now leads the life of a peaceful but sad citizen sensitive of the loss of honour and power.

The annexation of Ladakh to Kashmir was a turning point in the history of the country. It dragged her out of her former remoteness brought her into close contact with outer civilization and made her politically an integral part of India. And now it constitutes the northern-most frontier dividing the Indian Empire from that of China and Tibet, and thus a political importance has also been thrust upon the country.

At present there seems no sign of her ever seceding from India. The people are fairly satisfied with the present Government and have neither the wish nor the power to regain their lost liberty and freedom. It seems she has been inseparably bound to India, and the fate of our country is now closely linked up with that of India.

Closer touch with the outer world is also bringing about a change in the outlook of the people and some of the so called preposterous customs and superstitions are gradually disappearing. Polyandry, one of the most notorious of all these customs, though seems to be slowly breaking up, still holds its ground. According to this, brothers, not more than four, are allowed by social law to marry a common wife. The eldest chooses the wife and his marriage with her implicitly confers matrimonial rights upon his other brothers also. But it is rarely that the younger brothers, especially when there are more than two of



LT.-SIR SYED ROSS MASOOD, B. A. (OXON), LL. D
BAR-AT-LAW,
Vice Chancellor 1929 till October, 1934.

them, actually exercise, or rather have an opportunity to exercise the rights thus conferred upon them while the eldest is alive. These unfortunate brothers, who are also deprived of any share in the landed or other properties of their parents by the law of primogeniture that governs the right of inheritance there, generally prefer to set up their own separate houses or become monks in which case they are assured of a livelihood, but have to remain bachelors throughout their whole lives.

Whatever the origin of this custom be, it has certainly acted as an effective check against any marked increase in the population which would surely have a grave effect upon the economic prosperity of the people of a hilly and unproductive country like Ladakh. And thus, preposterous as the custom is, it has nevertheless proved of immense economic benefit to the country, and solved for the people of Ladakh one of the most difficult economic problems, while the same is baffaling politicians and economists alike in some of the more civilized parts of the world elsewhere.

In spite of the pervalence of polyandry, which in fact does not exist in reality the lot of a Ladakhi woman is not bad. She has a bright side to her picture of life too. She enjoys a high status in society, commands the respect of men, and enjoys the freedom of moving and mixing up freely with them. And one may commonly observe the fair sex in Ladakh dancing along with men in public. She enjoys even the right of divorcing her husband and thus get rid of an unhappy match, and if she be fortunate enough to be the only daughter of her parents she may not only inherit the whole of their property but also be given the right of choosing her own husband who, in such a case is bound to be a sub-ordinate to her will. But in spite of all this freedom it may be observed that woman there still retains the rare feminine qualities, and is not a mere idler. She supervises the domestic affairs of the family, lends a helping hand to her husband on the field, and takes a keen interest in all other outside matters connected with the household.

A description of the country cannot be complete without a mention of Lamaism, the strange religion of the people, (I mean the real inhabitants of our country) which forms a curious intermixture

of Budhism and Bonism, the heathenic religion of Tibet. In spite of the fact that they profess to be Budhists, they retain belief in demonology and still retain strange superstitions of their former religion. The popular "Devil dance" which consists of "a number of shuffling and turnings" by a number of masked lamas presenting all sorts of dreadful shapes supposed to handle the evil doors in the next world, is a fitting example of the strange belief that the adherents of Lamaism cherish as also it stands to connote the spirit of their religion.

But the spirit of religion has not vitally affected the character of the inhabitants and they still form hardy, honest, simple, truthful and cheery folk.

A few days at Aligarh.

by

A PUNJAB UNIVERSITY STUDENT.

We reproduce this article for what it is worth from the 'Crescent' published by the Islamia College, Lahore. The writer came to Aligarh to represent his College at the All-India Inter-University Debate.

(*Ed.*)

"It was at 12 O'clock exact that our train stopped at Aligarh We engaged ekkas. They are a terrible means of conveyance. It is a treat to see an ekka going out, getting entangled with one coming in. There would be an awful row—pedestrians, shouting and yelling, the mules rearing and kicking, the passengers jumping and jabbering, the driver swearing and struggling and men and women dashing and scuttling from one side of the road to the other like frightened hens. And all the time you are sitting on the blooming thing with a throbbing heart, waiting for sudden death. And when it accidentally gets rid, it dashes along at an aeroplane speed. Aligarh has a population comprising of students and ekkawalas —students come and students go, but the ekkawalas remain for ever.

The University is only a mile from the station. We entered into it by a beautiful gate. The scene before us was marvellous,

The streets were all avenues. The hostels were lined with flowers and high cypresses and all the buildings were palaces. Lord ! how proud we felt of the Muslim University—we the students of the Islamia College. We drove first to Sir Syed Hall, then to Mumtaz House and finally to the Osmania Hostel where we were to put up as the guests of the Union.

Everything around us was new and strange. It was our first sight of the Muslim University and how fascinating. The stretch of big dormitories and cubicles, long corridors, and open verandas, high gates, and cemented walls, and the stream of students—coming and going, talking and laughing—was a pretty picture, a picture that still lives in our memory like a dream.

The news of our arrival spread far and wide and for a couple of hours we submitted ourselves to be inspected like new wild animals in the Zoo. Each student who came in, first introduced himself to us, then asked for our history sheet. Then an enquiry followed as to who were the speakers for the coming debates. When they were lined out the question arose as to who were the remaining four. Dummies! This puzzled them much -four speakers and four dummies. They had never seen such an odd combination before. But we assured them we followed our own ways wherever we went. Then we were led to the Sir Syed Court Dining Hall one of the best Halls in the University to take our meals. It was a long way off. We had to cross so many zigzag corridors, and sharp turns before we came to it. The moment we entered we began to attract glances and whispered enquiries followed us all along our way to the closely packed benches. It was perhaps our blazers that made us conspicuous—surely not our faces! The Dining Hall is a big hall full of neat little marble tables at which sit over 300 students clad in black Turkish coats and red Fez caps. The University authorities don't allow meals to be served in rooms except under specific conditions. So every body has to dine in the Dining Hall clad in the proper uniform of course.

We sat at a table at the further end of the room and watched the students take their meals. The scene was very impressive. There were so many old students of Islamia College at the Muslim University. Bobi, Hameed Jullundri and Iqbal—they all greeted us. We

all talked of our college, its activities and the Cricket Club. After the meals some of us wanted to go sight-seeing round the 'Varsity. But we had arrived at Aligarh quite early, and there was nothing to be gained by hurry. Besides we were among good friends who would not let us go "home." So the trip was postponed till the next day. Now that we have nothing to do, we lay back in our beds, smoking cigars and listening to the low chatter of the students who came to see Raja and Musqati.

Hameed Jullundri and Haseeb came to see us at 4 O'clock. A lot of change has come over both of them. They can't be taken for two young Punjabis. It requires a microscopic study to know who's who. We sat in the corridor and talked. Most of the talk was concerning the *Bazme Faroghe Urdu* and our Principal Dr. B. A. Qureishy. Then Haseeb introduced us to Mr. Qayyum, their Volley Ball Captain and Mr. Anwarul Haq. Both of them taking us for a Volley Ball team, had come to look after our conveniences. We swore that we were not a Voley Ball team and that our being too many in number was merely accidental. But yet they extended a hearty welcome on behalf of their Club and wished us success in the coming contests. We bowed.

So many students came to see us that evening, that our room was always packed like the proverbial sardine tin. They had such an immense liking for us that apparently they settled down in our room permanently. Each of us had from 8 to 12 friends to talk to. Even Shahi had 9. They put questions and gave information, spoke highly of Islamia College and asked our opinion about their University. No doubt all of them were very interesting. They seemed to be full of the milk of human kindness, and Islamic brotherhood. Every place in the world like every man and woman has a personality. And the personality of Aligarh is like that of a beautiful-souled hermit who has grown up as if the cares of the world have never visited him.

At dinner time we were introduced to Mr. Zahoor, by Musqati (Mr Zahoor later on gave us a delicious dinner). He has a fine taste for music, therefore, after dinner, we had a little musical party in which Zahoor, Azree and Raja took part while we had our after-dinner smokes. It was a very pleasant evening.

We woke up at 9 A. M. next morning and found Mr. Kadir Bhoy the member incharge of our comforts waiting to conduct us to the bath room. Kadir Bhoy is the most entertaining student at the University. He took great pains to make us comfortable. Then came in Messrs. Qaisar, Aziz, Zahoor, Majeed and Haseeb, and there was a general enquiry as to how we had passed the night. It was at 11 O'clock that we went out to see the University. The day was bright, warm and exhilarating. We saw Mumtaz House, the Aftab Hostel, Sir Syed Court and the University Offices. Indeed there is much that is lovely at Aligarh, that invites a writer to scibble about. It was Friday and we did what we had seldom the opportunity of doing ; we went to the mosque. There were a thousand and a half of students neat and clean and well-dressed offering their week-end prayers. After prayer we went to Sir Syed's grave which is in the premises of the mosque, and prayed for help in the evening's contest.

The Union.—

The whole of the day was spent talking and singing ; at 7 P.M. we left for the Union Hall where our debate was to be held. It was not very far away. Out-side the Hall there were hundreds of students shouting and yelling, pushing and dodging, jumping and boxing. There was "life" prevailing all around. Haseeb led us to the Drawing Room. It was a small but well arranged room and packed with 24 speakers from Lucknow, Allahabad, Benares, Agra, Delhi, Poona, Karachi, Bombay, etc. Then the lots were drawn and we were informed that Hafeez would be the fifth Speaker and myself the thirteenth. Then we were led to the Hall and we occupied our seats on the dais the speakers on the positive side of the proposition sat on the right while the others on the left.

The Hall is not very big. But it was decorated nicely and lighted glaringly. The dais was quite spacious, with sofas and couches, on the sides and the presidential chair in the middle. The pit was just a chunk of tightly-wedged humanity, busy shouting. High up was the gallery, very boisterousy, yelling and shouting. When the speakers entered, there was cheering loud and long and every mouth and every hand shrieked and clapped, a scene of enthusiasm of which no man

could be recipient without being affected, and we could do nothing but sit silently in the midst of it all. The noise around us was deafening, smashing and banging. There were hoarse screams, piercing shrieks, loud yells—Lord ! it all seemed as if the accumulated uproar of the whole world were pressed into one Union Hall. It was terrific.

The debate commenced at 8-15 P. M. and lasted till midnight. And what a debate it was ! Whenever an unfortunate speaker rose up and had said a dozen of sentences, seven hundred throats uttered an awful shout that must have shaken the Strechey Hall and twice seven hundred feet stamped the floor in a rhythmic manner. We sat awe-struck with fixed gaze waiting for the drums of our ears to crack and the brain to burst and when the top of our head was near flying off, the Chairman (who was a student) rang the bell and all noise ceased. They had a great respect for their Chairman which impressed us much. But again after hearing a few sentences the audience would turn into a furious mob, shouting and yelling without rhyme and reason, grinning and showing their teeth at no cause and again the Chairman would request the House to keep silence. The whole thing was intolerable. It was getting on our nerves and when the meeting was declared adjourned we had ample reason to thank our stars.

It had been an exciting night and we were glad we could stretch our legs on our beds, open books and sigh "Now for a day's rest."

Next morning we went to see the Zoology Laboratory Museum. Haseeb acted as our guide. On the way we saw the much talked of swimming bath. No doubt it adorns the University. It is magnificent; it is charming. The Aligs gush over it; we, too, were mad about it and actually felt poetic when standing on its pier. Then we came up to the Science Museum, which is housed in a newly erected building. It is one-storied with dark and cool corridors running at right-angles all over it. After crossing a long corridor we entered into the Museum and stood on one side and looked and wondered. Its magnificence was simply stupendous. It was stunning. We went round and saw the collection. Most of them we had not seen before. Shahi wondered whether such things really existed or they were all only a joke.

The Museum as a whole ranks as the finest of its kind among the Indian Universities, and the arrangement and equipment of the

cases is highly admirable. A detailed description of the objects in the collection would be very tedious, but there are so many mammals, birds, vertebrates, fishes, insects, reptiles, shells, corals, sponges, plants, minerals, rocks, corns, fruits and other vast mammalian, zoological, botanical, and osteological collections that even a visitor who devotes a couple of hours to the purpose can hardly hope to have more than a superficial glance at them.

We saw the lecture rooms and laboratories and were held speechless. We had seen the Punjab University science rooms and laboratories too. But they appeared petty before these. We passed a unanimous resolution of admiration for Syed Ross Masood—the man at the helm—and proceeded to see the irresistible attraction of the University, the Physics Theatre. But we were unfortunate. It was locked and Haseeb could not find the keys. But from the glasses of the doors we could get glimpses of its interior. It was dark inside, but yet we could see the rich red and vivid green paints of the walls, the beautiful decorations that were designed in harmony with the surroundings, and the beautiful high curtains hanging from the doors. The Physics Theatre of the Muslim University can, no doubt, dominate and eclipse even the Capitol Theatre of Lahore in its splendour and glory, its design and structure.

We also saw the Picture Gallery which contains the collection of hundreds of amateur works. But it did not impress us. The standard of painting was poor.

After that we paid a short visit to the Minto and Irwin Circles, and were highly pleased with them. Personally speaking the Minto Circle is an ideal home for students. Its little park, its tennis courts and "the Tuck Shop" they all attracted us towards it.

In the evening we went again to the Union Hall to see the Urdu Debate Contest. The rush at its gates was not so much as on the previous night, and we thought we would be spared that formidable hooting and hissing of the speakers. But the moment they appeared on the dais we found we were on the wrong scent, and the audience came out in their true colour. There was that typical shouting and gesticulating which only an Aligarh crowd can do. The House looked entirely a fish market. As a matter of fact every

student—may he be of the Oxford University or of Benares has his own way on such gatherings. He thinks he has a right to run down anybody who does not appeal to him. But the Aligarh student went a little farther in doing so. Nevertheless it was all student like. After all it showed they were lively and not dead to what was going on. We were more amused than surprised by all this.

Next evening we attended the music competition. I was not up to the mark; so I remained in the room, instead of going to the Hall. Majeed and Haseeb urged me much but I stuck to the bed. I read chapters from *Jesting Pilate* and when Huxley became boring I found it delightful to go upstairs on the open roof to smoke and enjoy the moon-lit night. On such nights the mind of the peaceful man wanders and in the blue smoke of the cigar he sees visions he has never seen before. I stood there so that Mumtaz House was on my right, the mosque in front and the Strechey Hall on my left. Beyond it stretched the red brick walls glowing pink in moon light and beyond them the Victoria-Gate-Tower lights, twinkling like glow-worms against the dark back ground of the sky.

There I stood and thought. Only fifty years ago Aligarh was an infernal hole. It was a land of barrenness and despair ; of sand and dust and thorns and stones ; no drinking water for miles and miles ; no blade of grass, no vegetation not even a tree to cast a shade on—a region on which the curse of God seemed to rest. And then Sir Syed stuck his banner here within a few days the whole scene was changed and today on that very land which was once a forbidden ocean of sunbaked wilderness, one finds massive buildings, towering structures, lofty halls, cosy hostels, picturesque avenues, beautiful parks, grassy plots, and what not. And there was only one man—Sir Syed—who worked this miracle, weathering all storms, withstanding all resistance. Lord! how I wondered about this genius ; how I was lost in my thoughts—and all was so still, the moon so bright and the cigar so good.

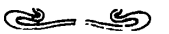
But all the feasting and merry-making ended at last ! The morn came when we had to bid farewell to our Aligarh friends. It was a painful affair to leave such hospitable and kind hosts who did all in their power to make our stay of four days very pleasant and memorable.



HON'BLE NAWAB FAHADUR
DR. SIR MOHAMMAD MUZZAMMILULLAH KHAN
K.C.I.E., O.B.E., K.B., LL.D.
A great Philanthropist, Benefactor of the Muslim University, an Ex Vice-Chancellor and at present a Rector.

They showed us a true brotherly affection, a sincere attachment and unsurpassable Islamic cordiality. It was with heavy hearts that we took leave from the Vice-President and the Secretary of the Union.

Messrs. Majeed, Haseeb, Massood and Kadir Bhoy accompanied us to the railway station. How kind these gentlemen were—how obliging. The train was on the platform. We were just in time. We embraced each other, shook hands and jumped into the van and the guard fluttered the flag, the engine whistled and the train steamed out of the station. We shouted adieus to our friends and when shouting was of no avail, we waved out hands, till Aligarh disappeared totally."



1. "Dost thou love thy Creator? Love thy fellow creatures first."

HOLY PROPHET.

* * * *

2. "The Creed of Mohammed is free from the suspicion of ambiguity, and the QURAN is a glorious testimony to the unity of God"

GIBBON.

* * * *

3. "However often we turn to it (Quran) it soon attracts, astounds, and in the end enforces our reverence.....This book will go on exercising through all ages a most potent influence."

GOETHE.

* * * *

4. "No man is true in the truest sense of the word save he who is true in word, in deed and in thought."

HOLY PROPHET.

* * * *

5. "And whatever affliction befalls you, it is on account of what your hands have wrought, and He pardons most (of your faults)."

HOLY QURAN.

* * * *

6. "Love for something. Do good, and leave behind you a moment of virtue that the Storm of time can never destroy Good deeds will shine as stars in heaven"

SHAKESPEARE.

* * * *

7. "Four things come not back; the spoken word, the sped arrow; the past life; and the neglected opportunity"

KHALIF OMAR.

Life in Literature a Pessimism.

FAHIMUDDIN (M. A. CLASS).

"Life is a comedy to those who think, a tragedy to those who feel."
——— HORACE WALPOLE.

A passing glance over the whole range of English literature will reveal strange diversities of view about human life, so much so, that it appears almost impossible to exhaust them all in a limited compass like this. The subject is far from being easily manageable; it is as vast as Eternity itself, perhaps disconcerting too, on account of its illimitable vastness. Life is a mysterious phenomenon, its precise nature and objects and limits being quite unknown and probably unknowable; it is a composite whole, comprising of several elements,* each of them requiring equally detailed exposition. The most convenient plan under the circumstances is to proceed by choosing and selecting, and leave some minor writers out of account who, having no distinct voice of their own, merely echo the greater. There are of course some famous and most appealing poets, on whom I shall naturally dwell a little longer than the rest.

The one most remarkable feature, not only of English, but almost all poetry, is that the keynote of the best of it is always with a few stray instances to the contrary, of hopelessness and misery.

Perhaps it is fairly right to set it down as a fixed rule that the most tragic poetry is always the best†; and whenever anything

* By elements, I mean joys and griefs of which the whole of our life is composed. Compare, for example, Blake:

"Joy and woe are woven fine,
A clothing for the soul divine;
Under every grief and pine:
Runs a joy with silken twine."

† This idea is first found, as far as I know, in Milton who asks the nightingale to sing:

"In her sweetest saddest plight."
(Il Penseroso)

Afterwards, Shelley repeats it in one of the finest lines ever written by a poet:

"Our sweetest songs are those that tell of saddest thoughts."

And, on the whole, it may be said that in English literature elegies are always most pleasing. The best examples in this connection are, Milton's Lycidas, Gray's Elegy, Shelley's Adonais and finally Tennyson's In Memoriam.

goes against it, it is only an exception. Probably it is rightly so. There is no greater stimulus for the production of true poetry than distress of any kind; for on such occasions poets are often highly-strung and, soaring in a world far remote from our own, quite unconsciously pour their very heart into their songs. And whatever is thus produced in these rare ecstatic moments possesses all the characteristic beauties of fine poetry: for example, thrilling emotion, a peculiar sweetness much tempered by melancholy and—what is more important still—spontaneity that enlivens the whole.

The poetic view of life differs in one important respect from the philosophic: the former is more or less always subjective, while the latter is most often quite impersonal. The poet, unlike the philosopher generally expresses what he actually feels; and consequently in all his utterances there is more often than not a touch of something personal. This subjective approach to life sufficiently accounts for the singular gloominess of poet-thinkers.

Let us begin, then, with Shakespeare. Although it seems rather unfair to identify him with any of his characters, yet sometimes, and especially when he handles the problems of life and death, there is a strong probability for doing so. On many questions,* no doubt, he expresses such contradictory opinions that any attempt to reconcile them will be labour thrown away; and there of course it is quite impossible to find out the true Shakespeare. But as far as the problems of life and world are concerned there should not be much difficulty in grasping his right view-point; here, as nowhere else he is repeatedly protruding himself, though, it may be, quite unconsciously, before his readers†. In almost all the life-passages which are scattered promiscuously in most of his tragedies he is wholly personal; and from them it is quite easy as well as natural to gather some definite impressions that he expressly believed in the inner tragic meaning of life. He had shrewdly perceived that many great afflictions lay underneath

*One of these many questions is of course that of free-will and predestination. I do not approve of going into its detail here, for it is beside the mark and would unnecessarily distract our attention from the main theme of the essay. Interested readers are referred to Hamlet, Act V, Sc. II, LL. 10-11 and King Lear, Act I, Sc. II, LL. 110-121.

†These are some of my personal impressions about all purple patches in Hamlet. When I read those great soliloquies, Shakespeare's soul seems to tell me in plainest terms, "These are my

all the momentary pleasures of human life, but were scarcely visible to a host of jaundiced eyes:

O God! O God!
How weary, stale, flat and unprofitable
Seem to me all the uses of this world!
Tie on't! O, fie'! 'tis an unweeded garden,
That grows to seed; things gross and rank in nature.
Possess it merely*.

What more illuminative evidence do we need to understand his philosophy of life? However much he might have tried to keep himself aloof from Hamlet, yet in these grave musings there is, possibly in spite of himself, a distinct ring of Shakespeare's own inmost feelings.

In "Macbeth" and "King John" too a similar note is struck, which is as well evoked by a sense of life's futility— that it is all but vanity and vexation:

It is a tale
Told by an idiot, full of sorrow and fury,
Signifying nothing.
(*Macbeth*).
Life is as tedious as a twice-told tale
Vexing the dull ear of a drowsy man.
(*King John*).

But now after proceeding so far, let us suppose for the time being that the professions and doings of all Shakespeare's characters, whether great or minor, are perfectly motivoted; that they speak or move quite in obedience to their own impulses; and that he stands in God-like isolation from his creation. Yet still the theme of one of his sonnets is quite unmistakable; it most plainly bears out his intense disgust with the cruel inequities of life, when pitted against the world's flagrant evils, he finds himself hopelessly unequal to the occasion and, in despair, invokes the assistance of death which, to him, is the sole way of getting a permanent release from them.

"Tired with all these, for restful death I cry".

This beautiful, gloomy sonnet, though in itself admirable for the clearest exposition of Shakespeare's philosophy of life, acquires

*Hamlet, Act I, Sc. II.

still more valuable significance in another important way. It is particularly helpful in deciding the contestable point whether or no we can reasonably identify the pessimism of Hamlet with that of Shakespeare himself. There is a very striking similarity between the evils complained of by Hamlet in his famous soliloquy and those which form the motif of this sonnet; and furthermore, those "obstinate questionings" about the advisability of suicide which run through both of his solilcquies, are still continued in it in much the same spirit. And of course the inevitable conclusion is rather obvious. It is Shakespeare himself, here, as well as there, who losing all his fond hopes and consequently filled with extreme despair is ultimately driven to question the possible utility of living any further. The point will perhaps be best brought out by comparing them both together.

To be, or not to be: that is the question:
Whether 'tis nobler in mind to suffer
The slings and arrows of outrageous fortune,
Or to take arms against a sea of troubles,
And by opposing end them? To die: to sleep;

For who would bear the whips and scorns of time,
The oppressor's wrong, the proudman's contumely.

The insolence of office and the spurns
That patient merit of the unworthy takes.

Now compare with the preceding a few relevant lines of the sonnet in question:

Tired with all these, for restful death I cry,
As, to behold desert a beggar born,
And needy nothing trimm'd in jollity.

And right perfection wrongfully disgraced.

And captain good attending captain evil;
Tired with all these, from these would I be gone*.

*I would no further quote anything else from Shakespeare for I have already given him much more liberal treatment than is allowed by the limited space of an article. The most profitable study, in this connection, is that of "Timon of Athens", where Shakespeare's (according to my interpretation) misanthropy reaches its culminating point. And of course, it goes without saying, there are other usual tragedies and some histories which, on more intensive study, will reveal a good many passages bearing on the point.

In Spenser's Faeine Queene, there are some highly serious lines which quite unequivocally represent, perhaps, his own views about life. Their markedly sudden richness which wholly differentiates them from the preceding as well as the following lines in the one infallible indication of their being the truest expressions of Spenser's own gloominess*.

For what hath life that may it loved make,
And gives not rather cause, it to forsake?
Fear, sickness, age, loss, labour, strife,
Pain, hunger, cold that makes the heart to quake,
And ever fickle fortune rageth rife;
All which, and thousands more, do make a loathsome life.

Milton at one place, in Paradise Lost, bitterly complains of many grave inequities prevalent in the world, where virtuous people are not only never rewarded for their goodness, but, on the contrary are positively suffered to waste themselves away in absolute wretchedness.

So shall the world go,
To good malignant, to bad men benign,
Under her own weight groaning†.

"The World's emptiness," a rather lengthy poem by Francis Quarles, is both instructive as well as interesting for its picturesque description of human miseries and delightful sweetness respectively. I more than like it: perhaps I love it. Its general theme is the same oft-repeated idea that all human joys, seemingly attractive and permanent,

* I do not know how far I am right in this respect, yet, still my own standard for discriminating between a poet's genuine views on some particular matter and those which are not strictly his own is a marked effectiveness emanating from the piece that contains the former. There is always a perceptible shallowness in those thoughts which rest on false emotions; they lack profoundity. "Thoughts without feelings never to heaven go". I do not of course deny the possibility of error in my standard of judgment; some times this consciousness of sudden height or depth might be more due to my temperamental peculiarities than to anything especial in the poem itself.

† For this idea of Milton's pessimism I am obviously indebted to Mr. Tillyard, one of his recent critics. Formerly, I had never suspected Milton of being a pessimist; undoubtedly he was a very strict puritan and for that matter quite sober-minded, of course a veritable ascetic. But it is by no means plausible to identify sobriety with pessimism. "Il Penseroso" is, in some ways the revelation of Milton's own secret aspirations, but there, too, we get no hint that he actually detests plesures; on the other hand, he does like sober pleasures. And apart from it, he always believed in the advent of eternal blessedness —a future Millennium. Compare, for example, the hopeful end of Samson Agonistes in this connection, and Milton himself says that Paradise Lost was written "to justify the ways of God to man." But Mr. Tillyard remarks: "The comfort is nominal: the fundamental pessimism unmistakable."

are quite provisional; that the world is illfitted for a wise man to live in; and finally, that it is a panorama of a few painful scenes. There is no exquisite freshness in the theme itself, but the forceful expression so heightens the effect it produces that we receive it as something, hitherto, quite unknown.

It will no doubt, suffer by fragmentary quotation; but it is too long to be reproduced here in full:

It is a cask that seems as full as fair
But merely tunned with air.

'Tis a ball
For fools to play withal.

It is a world whose work and recreation
Is vanity and vexation.

'Tis vain and void,
What's here to be enjoyed,
But grief and sickness, and bills of sorrow.

Gray's method of dwelling upon many and unavoidable evils of human life is rather unique and comparatively more effecting. He always brings home to us a sense of our miserable condition by presenting a most acute contrast between the blissfulness of childhood and painful anxieties of grown-up age. In this respect his "Ode on a distant prospect of Eton College" is particularly significant and, consequently, deserves our closest attention. As soon as the poet observes those distant spires and antique towers rising before him, he is immediately transported in imagination to those good old and, perhaps, now irrevocable days when the sorrows of life were wholly unknown to him. The sharp contrast is unsupportable, and, sinking beneath the weight of invidious comparisons, he bursts out into a cry of hopelessness:

Ah happy hills, ah pleasing shade,
Ah fields belov'd in vain,
Where once my careless childhood stray'd,
A stranger yet to pain!

Again, when he witnesses children playing in quite unsophisticated innocence, and without any foreboding of future misfortunes, he,

himself bowed down by incessant cares, cannot help envying their lot:

Alas, regardless of their doom,
The little victims play!
No sense have they of ills to come,
Nor care beyond to-day.

But this blissfulness is of course momentary; sooner or later a day is bound to come when the shades of the prison-house will close round the little victims. The last stanza of the Ode which describes their ultimate destiny is perhaps matchless alike in superbness and pathos:

To each his suff'ring: all are men,
Condem'nd alike to groan;
The tender for another's pain,
Th' unfeeling for his own.

It shall be gross injustice to Dryden, if I pass on without making any reference to a purple patch in his Aureng-Zebe:

When I consider life, 'tis all a cheat;
Yet, fooled with hope, men favour the deceit;
Trust on, and think tomorrow will repay,
Tomorrow's falser than the former day.

Johnson's "Vanity of human wishes" echoes the same plaintive notes which had, long before, been set in vibration by Quarles, and more recently by Dryden. It dwells on the unavoidable sorrows of human life, its necessary disappointments and regrets. The futility of all human efforts is impressively brought out by a very illuminative analysis of life's various activities which always produce the most unforeseen results. The whole poem, like its many predecessors, is saturated with vehement gloominess, containing here and there, a few saddest lines which, being such, are most delightful:

Life protracted is protracted woe.

Time howe'r ov'r, impatient to destroy,
And shuts up all the passages of joy.

And once more in the same strain:

Year chases year, decay pursues decay.
Still drops some joy from with'ring life away.*

* These two lines of Johnson have a sort of ineffable fascination about them which defies analysis. It is possible that their indescribable effect might be due to the fact that their sublime pathos stands in marked contrast with unmixed hopefulness of Browning's two lines:

Grow old along with me,
The best is yet to be.

(Rabbi Ben Ezra).



A distinguished Old Boy of our University

CAPTAIN NAWAB

Dr. SIR HAFIZ MOHAMMAD AHMAD SAID KHAN,

K. C. S. I., K. C. I. E., M. B. E., LL. D.,

Ex-Governor of the United Provinces.

The last line of "Winter Walk" is the cry of some broken heart, crushed by sore disappointments and passionately aspiring for a safe refuge from them. It is marked by intense pathos which not only disturbs the equanimity of over-sensitive people, but, on the other hand, fully succeeds in arousing the deepest feelings of even the most impervious of men :

Screen me from the ills of life.

The readers of Rasselas can well dispense with everything else for a detailed study of Johnson's philosophy of life. Rasselas is a sublime enlargement of a few stray lines which lie interspersed in most of his poems, and grophically represents that our unwearied quest for happiness is palpably grotesque. Happiness is something absolutely elusive, never submitting even to the most untiring efforts.

Perhaps it is not necessary to attempt an elaborate dissection of Shelley's views about life ; for any one of some of his lines, taken separately, may well suffice to present a faithful picture of his inward anguish. Whenever, in the midst of high soarings, he breaks forth into self-revelations, his utterances, at that particular moment, are always in the nature of an agonised cry—a vehement protest against personal afflictions, and hide-bound conventions and the cruel inequities of society. And moreover, his cries are always piercing, much of a piece with Johnson's "Screen me from the ills of life", at once reminding us of the tremendous pains of the sufferer :

Smiling they live, and call life pleasure :—
to me that cup has been dealt in another measure.

In his poem "To Misery" there is a strain of cruel mockery which enters into one's reflections only at that moment when one becomes thoroughly covinced that one's sufferings are almost irremediable. When every possibility of relief is excluded, one cheerfully welcomes those very things which in the case of some hopefulness, one might have studiously avoided. And so is with Shelley·

Misery ! we have known each other,
Like a sister and a brother,
Living in the same love house,
Many years—we must live some
hours or ages to come.

The "Ode to the West Wind" contains an infinitely tragic line which sheds much lights on his personal miseries—"I fall upon the thorns of life : I bleed", and in the "Ode to Skylark", too, we cannot miss a general remark about the miseries of mankind as a whole—"Our sincerest laughter with some pain is fraught." And in "Queen Mab" he inveighs against the world in quite unambiguous terms :

It is wild and miserable World!
Thorny and full of care.

The last line of Shelley is curiously reminiscent of one in Coleridge's Christabel :

And life is thorny ; and youth is vain.

Clare, more successfully than anybody else, describes the perfect dreariness of life, where in spite of having some very good friends we cannot completely get away from a sense of miserable solitude. His poetry has a sort of plangency in it which, as I have said before, is the necessary outcome of real emotions. A sense of disappointment with life is the authentic note of his poetry—a note which has much in common with Shelley's intensely tragic and spontaneously expressed and thus by the combination of these things, acquiring a subtle effectiveness.

I am ; yet what I am none cares to know,
My friends forsake me like a memory lost ;
I am the self-consumer of my woes.

Tost
Into the nothingness of scorn and noise,
Into the living sea of waking dreams,
Where there is neither sense of life nor joy,
But the vast shipwreck of my life's esteems.

Tennyson's poetry is, on the whole somewhat lacking in strong emotions, yet occasionally, when life's miseries form its theme, it attains to quite unusual height of grandeur. He was, to some extent, inherently melancholy, and this native gloominess was further deepened, after the death of his friend, into actual pessimism. In many of his lines there is a sense of peculiar helplessness, and only

on such rare occasions of depression he rises to unapproachable excellence. The last stanza of "The Lotos Eaters", for example, stands distinctly apart from the rest of the poem ; and of course in addition to it, in a few other lines too, a vein of sadness is quite unmistakable :

All things have rest, why should we toil alone,
We only toil, who are the first of things,
And make perpetual moan,
Still from one sorrow to another thrown.

Once more, we hear him crying in "In Memoriam" where his tone is exceedingly pathetic :

But what am I ?
An infant crying in the night,
An infant crying for the light,
And with no language but a cry.

Thomas Hardy is one of the most unqualified pessimists. The central theme of his poetry, as well as his novels, is the prevalence of glaring injustice in the world where, he supposes, all human beings are thrown down pell-mell rather as a sport for some higher power, groping their way in the dark, and perishing in the midst of their own struggles He is rebellious against Providence, never acquiescing in the endurance of causeless sufferings. When the sense of human insignificance grows strong upon him, he is driven to the extreme measure of committing suicide as the only possible way of getting some relief from the ills of life :

Has some vast imbecility,
Mighty to build and blend,
But impotent to tend,
Framed us in jest, and left us now to hazardy ?

Or come we of an Automaton
Unconscious of our pains ?

Mr. Housman, too, is most like Thomas Hardy in as far as pessimism itself is concerned, but differs from him in this one important respect only that he is comparatively more placid and uncomplaining. He prefers to suffer all evils with the utmost calm and serenity

believing that after all they are like life quite transitory. His is a resigned pessimism.

Be still, be still, my soul ; it is but for a season
Let us endure an hour and see injustice done.

Davies, though mainly interested in presenting the delightful scenes of the countryside, is not yet insensible to the unavoidable miseries of life. In the following lines he describes the effects made upon him by cities ; and here indeed, is the most explicit recognition of the common ills, so much deplored by all of his predecessors :

When I am in those great places,
I see ten thousand suffering faces :
Before me stares a wolfish eye
Behind me creeps a groaning sigh.

[In the present article only one aspect of "Life in Literature" is dealt with. There still remain two more—the optimistic and Epicurean—which require equally elaborate treatment ; and so they are held in abeyance till the next issue]

(To be continued).

The Bronte Sisters—An Appreciation.

F. S. Yusuf Bhoy (LL. B. Class)

Few people who read the novels of the Bronte sisters with relish and appreciation, are acquainted with the hard and tear-compelling facts of their most tragic life. Working under duress and fighting against terrible odds they won in their own life time a fame which has been confirmed by the verdict of three generations. Very few novelists have won such a high place in the annals of English literature by producing so little. Perhaps Gray is the only famous man of letters in England who can be compared to the Bronte sisters in the small quantity of work produced. Emily revealed her commanding genius in only one novel while Charlotte built up her fame on just three novels and a few fragments of verse. Considering the uninspiring environ-

ment and the immensely restricted sphere of society in which these daughters of a stern, orthodox and rather eccentric clergyman passed their early years, one seriously wonders how they could obtain or frame the material for the construction of such outstanding and universally appealing novels.

The three Bronte sisters, Charlotte, Emily and Anne were the daughters of Patrick Branwell Bronte a clergyman of Irish descent who had secured the living of Haworth in Yorkshire. He was a methodical, harsh and rather orthodox individual whose black protestantism did not allow him to provide anything above the bare necessaries of life to his talented daughters. Their mother, a most kind and gentle creature, who would have relieved the hard and dreary monotony of their lives and softened some of the hard features of the Bronte character was, however, taken away early from them and the daughters were left entirely to their own resources. The father never worried himself about the care and well being of his daughters. He always dined alone and completely busied himself with his own affairs giving his children very little opportunity of seeing anything of himself.

They were early sent to a charity school at Cowan Bridge but they soon returned home anaemic and suffering. The institution was badly mismanaged and Mr. Carus Wilson the Manager stinted them even proper and decent food. Miss Charlotte Bronte later severely castigated him in Jane Eyre where Lowood represents Cowan Bridge and Mr. Brocklehurst the marble clergyman is a prototype of Carus Wilson.

Returning home the sisters, under the care of their aunt who had most generously consented to come and live with her young nieces, soon busied themselves with puerile literary endeavours. From a very early age they were inspired by the desire to win for themselves a name in the world of literature. They formed a club of their own and began producing stories, fairy tales and tales of adventures ad infinitum. Some of these Mss have been preserved and they reveal the consuming passion of these girls for literary activity. Society they had practically none. The desolate, bleak and storm—swept Yorkshire moors were their only companions. Emily had from her early

years formed an intense attachment for these barren and inhospitable moors. Reticent, reserved and resolute she had an attitude of mind which was essentially mystic. Her pagon and pantheistic nature delighted in the company of mountains, rivers and woods. Every aspect of nature was to her the means of communication with the Divine Spirit. The very sight of the bleak highlands thrilled her soul to ecstasy. Often she used to walk alone over vast stretches of the bleak country-side lost in musing and contemplation. She never communicated her thoughts and feelings to her sisters. She was completely unfathomable. But deep down in her heart surged passions and emotions terrible in their intensity. These she revealed in her supremely great novel Wuthering Heights.

Charlotte on the other hand was frank, communicative and voluble. She was quite susceptible to external influences. Her imagination lacked the strength and force of that of Emily. She could transcribe personal experiences and impressions, but could not draw much on her imagination. But withal she possessed a mind which was extremely vital and strong and it is this intense vitality which saves her novels from being dull and uninspiring records of personal experiences. She draws the material for her novels almost completely from her own extremely limited experiences and from hearsay. Thus the plots of Jan Eyre, Shirley and Villette are compounded partly of incidents of real life and partly of what she had heard from various people she had come across in her life.

Anne's is an entirely pedestrian genius and her novels are devoid of any lasting value. She had little or no imagination and she transcribes her own experiences in a manner which is both dull and uninteresting.

As the sisters grew up they settled on governess-ship as the only fit vocation for them, and to qualify themselves the better for it they decided to go to a private school at Brussels run by one Monseur Héger. They had not been there long when they were called back by the sudden illness and death of their benevolent aunt. Charlotte alone again returned to Brussels and stayed for a year more. Her experiences here were extremely strange and exerted a most powerful influence on her whole subsequent life.

While there she had formed a most intense and passionate attachment for her tutor Monseur Hèger, who, of course, could not be expected to reciprocate her warm feelings for him. This made her life extremely bitter and miserable and even after she had left him she wrote to him a series of most passionate letters which reveal the extraordinary warmth of her affection for him. It is very curious and inexplicable that Charlotte who was so puritanical and orthodox in all other matters, should have allowed herself to fall in love with a man who was considerably her senior and was already married and was the father of several children. She has herself described the whole episode in Villette—perhaps her greatest novel. Lucy Suowe is herself, while Paul is a counter part of M. Héger ; Her third novel Shirley is also personal and contains a romantically touched portrait of her sister Emily.

After her return to Haworth her last few years were darkened first by the shadow of her brother Branwell who had reclessly plunged himself in debauchery and alcoholism, and later by the deaths of Emily and Anne who were snatched away in the prime of youth leaving her lonely and desolate. She married Mr. Arthur Bell Nicholls to find a companion in life, but died the following year in the pangs of child birth.

The novels of Charlotte Bronte written in a life of storm and stress are sufficiently great to give her a high and enduring place in the rank of English novelists. Jane Eyre when first published created a countrywide sensation and soon brought her into prominence. Though the ideas and sentiments expressed in the novel appeared a bit extravagant to the extremely delicate and prudish sense of the Victorian generation, yet with a few exceptions it was very favourably received both by the public and the press. Encomiums were showered on the unknown author and a frantic search was made to locate" Mr. Currer Bell." The plot of Jane Eyre though full of violences and absurdities is extremely interesting. In it she has drawn together the various threads of her own experiences as a child and as a governess. She is the first novelist to make her heroine plain and even positively ugly. The unusual and weird experiences of Jane invest the novel with a grim and tragic interest peculiar to the novels of the Bronte

sisters. The extreme vitality and strength of Charlotte's mind pervades the whole and makes it not only readable but great.

In Villette Charlotte has attempted to portray for us her experiences as a student of M. Héger's school at Brussels. The plot of the novel is loose and ill-constructed and even the end has been left doubtful and ambiguous. But it also reveals the intense passions and violent emotions of which the Brontes were capable. The curious love episode between Lucy Snowe and Paul Emmanuel is described with a fire and zeal which lends great strength to the novel and makes it the greatest of Charlotte's books. But her imagination is not as strong as Emily's and hence whenever she gives rein to her fancies she becomes dull and prolix. Her mind is also extremely prejudiced. She cannot tolerate a system of belief antagonistic to her own. Hence the silly and provocative remarks on Catholicism which she has attempted to paint in blackest colours.

Although Charlotte's religious bias and prejudice are reprensible and detract from her high position as a novelist, still one cannot help admiring her complete mastery of the language. Her diction is noble, grand and eloquent. She makes her style suit her subject. At one time she may be grandly inspiring, at another time immensely entertaining. She is also a mistress of irony. Her sarcasm is always bitter and her satire goes home with telling effect.

Shirley was written when Charlotte was under the shadow of Emily's illness and death. Hence the novel is gloomy in places. Shirley is a romantic portrait of Emily herself and it is extremely vivid and realistic as far as it goes. The almost superhuman courage and grim determination of Shirley give us a glimpse of Emily who was bold to recklessness. But in her volubility and sociable nature Shirley entirely differs from the reticent and reserved Emily. The plot is again loosely constructed and is deprived of much of its interest by the cheap satire in which she indulges at the expense of the innocent curates. But as in all her novels the extreme intensity and vitality of her mind transcends over all things and at once raises the novel from the plane of the commonplace to the realm of great literature.

Emily during her life time produced only one novel. But it is great enough to give her an enduring place in the history of English

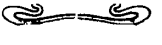


A Distinguished Old Boy.

THE HON BLE CAPTAIN
SIRDAR SIR SIKANDER HAYAT KHAN, M.B.E., K.B.E.,
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literature—a place even higher than that of Charlotte. Her Wuthering Heights is really a product of genius. It fully reveals the personality of the author. Emily was grim, reserved and intensely emotional. She also possessed a very powerful imagination which was at once fantastic and weird. Unlike Charlotte's novels which deal with incidents of real life, Wuthering Heights is entirely the product of Emily's rather uncanny imagination. The Characters are weird and almost diabolical. They move in a world of their own. Their thoughts and actions are inspired by their half-savage instincts and emotions. The author shows a deep knowledge of the working of the savage mind in the way she analyses the primitive passions and feelings of these fiendish personages. The background of the novel is equally grim—in keeping with the general atmosphere of the novel. The barren and desolate Yorkshire moors, grim and gaunt, are the restricted world in which the characters move. As we read the novel we can almost feel the storm sweeping over the moors and the wind howling through the trees. Emily's genius lies in the way the strange characters are given an illusion of probability. There, however, appears to be some influence of German romanticism. For example Healthcliff may be compared to the more famous Frankenstein.

Considering the narrow and difficult circumstances in which the Bronte sisters had to work, one cannot help admiring their courage and perseverance. In an incredibly short space of time they caught the ear of the public, and won unstinted praise from all the great literary men of the day. Their novels were read with an avidity and eagerness unusual in the case of new novelists, and they exerted a powerful influence on the self-complacent minds of the Victorian generation. It is painful to note that of late on account of the huge influx of cheap and thrilling novels, there is a tendency for the novels of the Brontes to be neglected. But I do not think the tendency will last. Very soon their high and intrinsic genius is bound to win recognition from the sophisticated readers of the present generation. Their novels indeed deserve to be read if not for the stories or the plots at least for the high ideals and sentiments which they embody.



The Formative Influences in Kipling's Life.

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In a post-luncheon conversazione of the Friday Club, Allahabad, Professor Amaranatha Jha was asked whom of all the living English poets he would like to see. His eyes flashed provocatively, and the unexpected reply came, "Why, Kipling."

His audience wondered why, of all the English poets, he should have named Kipling—Kipling who preaches Imperialism when the whole of India is struggling for freedom; Kipling who is responsible for the mischievous remark, rather the mischievous but popular (mis) quotation ;

"Oh, East is East and West is West
and never the Twain shall meet."

The answer is not difficult to find. For it is India that gave Kipling to England, and it is the deep, unchanging East that made him stir the imagination of the West as no other writer had done since the translation of the 'Arabian Nights.' Besides Kipling must have walked many a time over that very spot where they sat, in those good old days when he worked on the staff of the Pioneer, and drew inspiration from Allahabad and its great river which plays such an important part in the life of India.

The popular quotation about the East and the West never meeting is a slander on Kipling, for he is always an advocate of unity as the succeeding lines of that very poem show :

"Oh, East is East and West is West and never
the twain shall meet,
Till earth and sky stand presently at
God's great Judgment seat ;
But there is neither East nor West, nor Border,
Breed, nor Birth,
When two strong men stand face to face,
though they come from the ends of the Earth."

India therefore would do well to learn to be strong if she wants to remove the differences between East and West, between brown and white.

By birth as well as sympathies, Kipling is of the Empire, and not of England. He was born at Bombay—"between the palms and the sea"—on December 30, 1865, his father, Mr. John Lockwood Kipling, C. I. E., being at that time Head of the Lahore School of Art.

The English boy was brought up in India in his early childhood by the dusky, velvet-eyed 'Ayahs,' those "dear, dark foster-mothers" of his later song; amidst a conflict of religions, customs and tongues, and initiated into things that are inaccessible to the children of the West.

The early life of the child Kipling, spent in India amidst the 'salaaming' servants and the dignified and ceremonious 'bearers' who retailed the gossip of the bazaars in the back verandahs of the bungalows can alone explain Kipling's unwestern attitude to religion and sex which scandalised the people of England in his early work. But it is in his later work that we come across the Saheb-poet who is conscious of the duties and the honour of the ruling race.

At the age of six young Kipling was sent to England. He spent five dull years at Portsmouth—"how different from Bombay! So far from one's mamma, so little love, and so much Bible!"—It was there that Christianity gave its abiding influence to the child who had "twined garlands round Ganesh amidst Hindu throngs and smells."

In 1877, (at the age of eleven) the boy Kipling is sent to an English public-school (United Services College in Devonshire). An inimitable picture of his school days, is found in 'Stalky & Co.,' in which he figures as the Beetle.

The public-school type is the back bone of the English nation. In the school the boys are standardised into healthy, steadfast men, capable of joy and action, devoted to duty, and firmly welded into the social system and the body politic. Honour and character are the keynote of its games and discipline which emphasise self-control, self-government and self-reliance. Its very punishments—those stripes which should be borne without wincing—are meant to foster in the boy that determination to face difficulties and see things through. The whole public-school system is practical. It aims at life rather than

knowledge—the life of the community which the youth must learn to serve by his faithfulness to the rules of the game and his devotion to his daily work.

In the 'school song' dedicated to his former masters, Kipling writes of his life in the English Public School—

"This we learned from famous men,
Knowing not its uses,
When they showed, in daily work,
Man must finish off his work—
Right or wrong, his daily work,
And w.thout excuses."

Most of his "two hundred brothers" of the United Service College, Westward Ho, North Devon, had come like Kipling from homes overseas. Every mail brought letters from parents in almost every part of the British Empire where the sun never sets. Here we see the beginnings of Kipling's idea of Empire, when at the age of sixteen he sings to the Queen—

"Your flag to fight and follow still,
And work your Empire's destinies.

Having begun his apprenticeship to journalism as the editor of his College Magazine, he sacrifices a university career and its learned leisure, and returns to India and the Civil and Military Gazette. This early return to his birthplace made him the poet of the glamorous East that we know.

The voyage from England to India revealed to the impressionable youth the great place occupied by England in the traffic of the world, the importance of the Imperial links on the ocean highway—"the haughty spur of Gibraltar," Malta, the Suez Canal, Aden and then India—a green strip to the East, palms and foliage and the towers and domes of Bombay, his birth place. Then he must have felt what he later wrote in "The Seven Seas."

"Of no mean city am I."

On his retun to India, he adds to his childhood's impressions of Indian life, but he finds it difficult to amalgamate them with the ideas and training he brought with him from the English Public

School. Kipling is well aware of this duality in his nature, and thanks the gods for the richness of his nature where the East and the West have met. In one of the songs in Kim we find—

"Much I reflect on the Good and the True
In the faiths beneath the sun,
But most upon Allah who gave me two
Sides to my head not one."

Of his work on the 'Civil and Military Gazette' he writes :

"In my own little world the first lesson I learned was loyalty to my newspaper, and that I had to work on it in hot and in cold weather, in sickness and in health."

The Anglo-Indian Press lived chiefly on telegrams from abroad. The life of the entire English world, from the East and the West, vibrated in his office, and the consciousness of the greatness and the latent possibilities of the Empire grew and took shape in the sensitive mind of the poet.

Travels in connection with the 'Gazette,' and later the Allahabad 'Pioneer' gave him free access to the highest officers of the Indian Government. He becomes aware of the work done by the strong, silent men who help to run the Empire. He says—

"As to my notions of Imperialism, I learned them from men who mostly cursed their work, but always carried it through to the end, under difficult surroundings, without help or hope of encouragement."

All Kipling's poetry emphasises this aspect of duty. That is the basis of all his brilliant work.

In 1886 Kipling published his 'Departmental Ditties' which brought him recognition. There is forceful writing in it, such as this on Fuzzy Wuzzy.—

" 'E rushes at the smoke when we let drive,
An' before we know, 'e's 'acking at our 'ed.
'E's all 'ot sand and ginger when alive
And 'e's generally shamming whe 'e's dead."

But that is not Kipling at his best.

A voyage to England in 1889 via Rangoon, Moulmein, Singapore, Hongkong, Yokohama and finally across the Pacific and America,

made his mission clear to him. In the American he sees a strange greatness and bigness of conception, and realises also that the germ of that civilization had come from England—the same ancestors, the same language and the same religion. Of his mission he writes to The 'Pioneer'.

"There must be born a poet who shall give the English the song of their own, own country—which is to say, of about half the world the greatest song of all—the saga of the Anglo-Saxon all round the world—a paean that shall combine the terrible slow swing of the "Battle Hymn of the Republic" (which, if you know not, get chanted to you) with "Britannia needs no Bulwark," the skirl of the "British Grenadiers," with that perfect quick step, "Marching through Georgia," and at the end, the wail of the "Dead March." For we, even we, who share the earth between us, as no gods have ever shared it, we also are mortal in the matter of our single selves. Will any one take the contract ?"

A few months later he reaches England, having all but succumbed to an attack of pneumonia in the United States; and the following year (1890) he has already written his "Song of the English."

In conclusion, we might well ask, will anyone take the contract of composing a paean of the Indians, that shall combine the glories of the Hindus, Mussalmans, the Sikhs, the Parsees, the Buddhists and the Christians that belong to India proper, and the Larger India abroad, in South Africa, in Canada, in China and in Australia? who will take the contract ?

Ibn Yamin—A Study.

MOHAMMAD ZIAUL ISLAM, B. Sc, P. C. S.,
Assistant, Department of Education, Health & Lands, Government of India, Delhi.

The Persians seem to regard the Ghazal, the Qasida and the Masnavi as the most popular and the most appealing form of poetic composition and the poet who could compose any of these three varieties of poetry with ease and grace could be sure to command an appreciative audience in proportion to his abilities in the art of versi-

fication. The qita has never been a popular form of poetry in Persia until the modern school became prominent. Few people therefore preferred to leave the *ghazal* alone and try their hand at the qita.

Ibn Yamin who is essentially a qita writer, as known to us by his extant works, attracted little attention in his own day, though in point of popularity he got much more than Omar Khayyam. Ibn Yamin never enjoyed the glory that invariably fell to the lot of the ghazal writer in Persia but in his own days he was admired by kings and by the man in the street alike. While he pleased the princes with his ornate Qasidas—most of which are lost to us—he delighted the Persian crowds by his qitas which are moralistic and didactic in their tone and outlook.

As a writer of qitas, Ibn Yamin stands in a class by himself. He is not a poet of the first rank; he does not compare with Rumi, or Hafiz or even Sadi with the last of whom he has some resemblance. But he certainly has a right to a high place amongst the authors of poems that deal with ethical subjects and his short moral poems are decidedly outstanding and conspicuous examples of Persian poetry.

A great apostle of common sense, he is not a Sufi; from tasawwuf he is as far removed as Sadi. Nor is he a free thinker like Omar. He has no creative genius like Rumi or Hafiz. His poetry is singularly free from the Bacchanalian addresses to the Saqi which tarnishes the lustre of Khayyam's reputation. By nature, Ibn Yamin is Spartan rather than hedonist. He represents a side of Persian character which is essentially practical and worldly though at the same time devoutly religious.

Ibn Yamin and Omar Khayyam agree in taking the world as a "magic shadow show" but over other things of the world they are poles apart. Omar Khayyam, in spite of the claims of some critics who represent him as a mystic shadowing in allegorical language the Deity under various figures, was simply the materialist Epicurean that Fitzgerald honestly and in all fairness to Omar took him for. Khayyam believes in and is thrilled with the pleasures of the material world:—

مے خوردن و شاد بودن آئین من است * فارغ بودن ز کفر و دین دین من است

Undoubtedly he was a man of moods and in his saner moments he ear-

nestly prayed for God's forgiveness and Mercy :—

عفو تو اُمید است که گیرد دستم

Divine light illumined his soul but his usual daily existence was much more inclined towards worldly pleasures and "Youth's sweet-scented manuscript" than towards spiritual ecstasy. At the age of seventy he seems to have been enjoying a full share of the glamour and enchantment of youthful bliss :—

پیمانه عمر من به هفتاد رسید * ایندم نه کلم نشاط کے خواهم کرد

امشب می و سیمبر جوانان کنشت * مے خواهم و معشوق چه دوزخ چه بهشت

Ibn Yamin was a resolute man who cared not for the cup and the Saqi. Omar Khayyam occupied himself with hair-splitting; Ibn Yamin with giving advice to the man in the street as to how to live in the world with sanity and piety.

Given :—

"زان جوین و خرقه پشمین و آب سرد * سیپارهٔ قرآن و حدیث پیمبری

با یکدو هم‌نفس که نیرزد به نیم جو * در پیش چشم همت شان‌ملک سنجری"

Ibn Yamin will be content with life and say :—

ابن ان سعادست که بوے حسد برد * دارائے تخت قیصر و ملک سکندری

Omar Khayyam's idea of a perfect earthly existence and blissful life has been beautifully depicted by Fitzgerald in the following immortal lines :—

Here with a loaf of bread beneath the bough,
A flask of wine, a book of verse—and thou
Beside me singing in the wilderness
And wilderness is paradisea new.

The difference very well brings out the difference in the poetic temperament of Ibn Yamin and Omar Khayyam. In view of this Khayyam will not probably be a suitable "hamnafas" for Ibn Yamin.

Some of the fragments of Ibn Yamin bear the stamp of Omar :—

چو از خط فرمانش بیرون نیند * چه اصحاب محفل چه اهل کنشت

خرد را شگفت آید از عدل او * که آزادهد دوزخ ابن را بهشت

How much Omarian indeed.

Says Ibn Yamin :—

در دهر کسے به گلعذارے نرسید * تا در دلش از زمانه خارے نرسید



THE LATE PROF. MOINUDDIN AHMAD,
The founder of the University Art Gallery
(A pencil sketch by Mr. Sajjad Hussain, the present Curator.)

Another Persian poet has the following :

هر رہ منزل لیلے که خطر هاست بجان * شرط اول قدم آنست که مجنون باشی

Thought and expression in the following lines from Ibn Yamin and Hafiz are almost identical :

اما همی دهد دل خود را تسلئے * کان چیں گذشت بگذرد این دور نیز هم-(ابن یمین)
رسید مژدہ که ایام غم نخواهد ماند * چنان نماند و چنین نیز هم نخواهد ماند-(حافظ)

A Persian poet of very considerable distinction says :—

مباش در پئے آزار و هرچه خواهی کن * که در طریقت ما بیش ازین گنائے نیست

Ibn Yamin joins and says :—

مباش در پئے آزار خاطر مردم * که نزد اهل خرد زین بتر نمی باشد

Hafiz and Ibn Yamin become identical again when Hafiz says :

رموز مملکت خویش خسروان دانند * گدائے گوشه نشینی تو حافظا مخروش

and Ibn Yamin enforces the idea with a couplet of equal beauty and grace :

حدیث مهر و مفاعیل وفا علت بود * من از کجا سخن سر مملکت ز کجا

"Dust thou art and to dust returneth" finds an echo in the following rubai of Omar Khayyam :—

هر خشت که بر کنگرهٔ ایوانی ست * انگشت وزیر و سر سلطانی ست

and the following couplet of Ibn Yamin :—

وقت دریاب که بس کاسه سرهاے ملوک * تشنه در کارگه کوزه گران است اے دل

In the fragments of Ibn Yamin the flashes of poetic romance are neither dull nor weak and the couplet quoted below could easily form the "matla" of a sweet and resonant ghazal of Hafiz.

صبح دمید ساقیا بزم صبوح ساز کن * بر دل ما ز خرمی در ز بهشت باز کن

In painting scenes of the heart-enthralling company of the beloved he is not behind any other Persian poet as far as it is a question of grace and beauty of the language used but he takes very seldom to this theme. The following lines will bear testimony to this view :—

کنجے که در و گنجش اغیار نبا شد * بر کس ز تو و برتو ز کس بار نبا شد
رودے و سرودے و حریفے دوسه یارے * باید که عدو بیشتر از چار نبا شد
این دولت اگر دست دهد ابن یمین را * با هیچ کسے در دو جهان کار نبا شد

Towards the evening of his life Ibn Yamin showed an exalted indifference to court flattery and the buffoonery of the qasida :

دي مرا گفت محترم يارے * كه دلم هيچ راز ازو نهفت
نوک الماس فکر ثاقب تو * گوهر نظم در مديح که سفت ؟
گفتم اکنون بمدح هيچ کسے * نشود فکر با ضميرم جفت

Like our great poet, Iqbal, he told his friend :—

صدح پيمائي اميروں کي نهيں ميرا شعار

While lines may be picked out in which Ibn Yamin runs parallel to Hafiz and Omar Khayyam, the poet with whom Ibn Yamin has many points in common is Sadi, the great Persian moralist—a statement which could be easily illustrated by quotations from both the poets.

Sadi would certainly have been proud of :—

مرد بايد که هر گها باشد * عزت خويشتن نگه دارد
خود پسندي و ابلهي نکند * هر چه کبرو منيست بگذارد
بطريقے رود که مردم را * سر موے ز خود نها زارد
همه کس راز خويش به داند * هيچکس را حقير نشمارد

We Easterners have a somewhat instinctive prejudice against women. A poet has given expression to this tendency :—

اگر نيک بودے سر انجام زن * زنان را مزن نام بودے نه زن

Ibn Yamin has a somewhat similar fragment on marriage.

اے برادر بشنو از من تا تواني زن مخواه * گر همي خواهد دلت کز زندگي برخوري
صبر کردن مرد را بر پرهزني آسان تر است * زانکه بر تکليف زن بايد نمودن صابري
گرچه تزويج است سنت ليک کرداري خرد * اندرين ره فرض دان گرديں عيسيٰ نگذري
در درين داري ترددحال عيسيٰ را به بين * چوں ز زن بگذشت شد بر طارم نيلوفري

No poet who believes in fate's perversity has ever painted the picture so dark as does Ibn Yamin in one of his most remarkable fragments :—

طالعے دارم انگه از پئے آب * چون روم سوے بحر بر گردد
ور ز دوزخ طلب کنم آتش * آتش از يخ فسردہ تر گردد
قدمے چند گر بسبزہ نهم * سبزہ في الحال نيشتر گردد
ور زکوہ القماس سنگ کنم * سنگ تا يا ب چون گهر گردد
گر کنم عرض حال پيش کسے * هر دو گوشش بحکم کر گردد
اين چنين حالهاش پيش آيد * هر که زو روز گار بر گردد

Ibn Yamin is a great believer in the fundamental fatalism of fate :—

مرد فرزانه کز بلا ترسد * عجب او فکر او خطا نبود
زانکه این حال اردو بیرون نیست * یا قضا هست یا قضا نبود
گر قضا هست چه دنیست مفید * ور قضا نیست در بلا نبود

This doctrine has been responsible for the mental and intellectual degeneration and decay of most of the oriental countries and the poetry of Sir Mohammad Iqbal, the Poet Laureate of Asia, is a revolt and a very potent revolt against these misunderstood doctrines of Islamic "Tawakkul".

گفت پیغمبر به آواز بلند * بر توکل زانوے اشتر ببند

But historical events and political exegencies in Islamic countries made people believe in the negative doctrine of "tawakkul" so ardently as if it were a religious principle. Iqbal has very convincingly preached that activity—mental, intellectual and spiritual—is life while inactivity is nothing short of death :

چه باید مرد را طبعے بلندے مشرب نابے * دل گرم نگاه پاک بیلے "جان بیتا بے"

and

اتي تهي گوه ے صدا راز حیات ے سکون * کهتا تها مور ناتوان لطف خرام اور ے

and once again :

راز حیات پوچھ لے خضر خجستہ گام سے * زندہ ہر ایک چیز ے کوشش نا تمام ے

It is not for things material that the spirit of a perfect man is in turmoil for as Iqbal has said :—

مئے دیرینه و معشوق جوانے نیست * پیش صاحب نظران حور جنان چیزے نیست
دانش مغرب بیان فلسفه مشرقیان * همه بتخانه و در طوف بتان چیزے نیست

and again :—

قوي شدیم چه شد ناتوان شدیم چه شد * چنین شدیم چه شد یا چنان شدیم چه شد

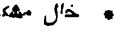
In this Ibn Yamin comes up to our standards and has the following forceful fragment to support him :—

گر جهانے زدست تو برود * مخور اندوه ان که چیزے نیست
عالمے نیزت ار بدست آید * هم مشو شادمان که چیزے نیست

The following fragment in which our poet has beautifully combined the music of Hafiz, the ethical teaching of Sadi and the philo-

sophy of Omar Khayyam deserves to rank as one of the most radiant gems of Persian poetry :—

با خبر باش که دنیاگذران امشاے دل * خیز کاین بار گه بیضهران امست اے دل
هریکاز برگ بنفشه کمدمداز دل خاک * خال مشکین رخ سیمبران امست اے دل
بنگر مرو و شوخي و شنگي بگذار * کاین سر کوچه صاحب نظران امست اے دل



Say not all Creeds are false,
There is no fancy in the Universe without some truth:
He who accepts everything is a fool,
He who says all is false is a knave.

JALALUDDIN RUMI.

* * * *

As thine eye observeth others, so art thou also noted again by others.

H. C. BEECHING.

* * * *

"The Muslims all over are prepared to wrangle about their religion, dispute about it, call names, wrong their neighbours and relatives, fight for their religion and lay down their lives for its cause, but alas! never live up to it."

As rain breaks in upon an ill thatched house,
So passion breaks in upon the untrained mind.

DHAMMA PADA.

* * * *

No one really fails who does his best.

LORD AUBERY.

* * * *

A great character founded on the living rock of principle, is in fact not a solitary phenomenon, to be atonce perceived, limited and described. It is a dispensation of Providence, designed to have not merely an immediate, but a continous, progressive, and never ending agency. It survives the man who possessed it, survives his age—perhaps his country, his language.

EDWARD EVERETT.

* * * *

Among all vain-glorious men, he who is vain-glorious of his nationality is the completest fool.

HERDER.

* * * *

Suffering also is life

ROMAIN ROLLAND.

* * * *

There is only one difference between a long life and a good dinner; that in the dinner, the sweets come last.

R. L. STEVENSON.

Young Men's Muslim Association.

DR. MOHAMMAD ZAKIUDDIN, M. Sc., PH. D. (ALIG.)

"I dare to say that the Y.M.M.A is the one great movement of the Arabic-speaking world of today, and that its importance and influence, at the present time and in future, can hardly be over-estimated."

PROF DR. G KAMPFFMEYER,
Whither Islam ? P. 108.

At this eventful hour when political changes are being brought up in the country it would be worthwhile to invigorate the construction of our moral, spiritual and social structure. Countless causes have come in our way to damp our progress by loading us with those numerous invisible chains that are leading us to a destruction—which seems inevitable.

Often it is found that spirited men cluster together and propose a scheme for the uplift of this great community but soon the common stupor of inactivity comes in the way and we see today the result in the form of our deterioration.

A movement, quite different from what is described above, has been started by the young men of Egypt, and it is expected that young Muslims of India and the Islamic World will lend a helping hand and establish Y. M. M. A at different places in India and other countries. A brief account of the working of the movement is given below.

The Y. M. M. A was started by a group of enthusiastic young men of Egypt in 1927. The first regulations were drafted in November, 1927 and modified in June 1928. It extends over 25 articles out of which the 1st, 3rd and the 6th articles cannot be in any case altered.

Article I.—The name of the Association cannot be changed.

Article II.—The Association does not under any circumstances interfere in politics.

Article III.—The aims of the Association are to (1) spread Islamic humanization and morals (2) endeavour to enlighten the minds by knowledge in a way that is adapted to modern times (3) work against dissension and abuses amongst the Islamic parties and groups (4) take from the cultures of the East and the West all that is good, and to reject all that is bad in them.

Article IV.—To found a club in order to deliver lectures on cultural, scientific and social matters. The Association intends also to issue publications in any language which it may be required to make note of.

Article VI.—The member must be a Muslim of good conduct and reputation and must not have any tendencies contrary to the principles of the Islamic faith.

Article XXIII.—The Association may found sections in Egypt and branches in other countries. The relations between the central Association on the one hand, and the sections and branches on the other, are to be determined by internal regulations of the Association.

In 1928 two resolutions were passed in the Congress at Jaffa (1) to distribute a publication requesting the Muslims to promote native schools and guard themselves from Missionary Schools (2) to develop the Boy Scout movement.

Leader-Ship and Control.—

The Board of Directors of the Y. M. M. A is composed of 12 members selected at a general meeting for 4 years. After 2 years 6 members have to retire and 6 are elected. It consists of : (1) President (2) Vice-President (3) Secretary and (4) Treasurer, 4 members (8 in all).

LIST OF THE FIRST OFFICE BEARERS.

1927.

President	...	Dr. Abdul-Hamid Bey Said (Member, Egyptian Parliament).
Vice-President	...	Abdul Aziz Bey Shauwish (Director of primary instruction, Egyptian Education Department).
Treasurer	...	Ahmad Taymur Pasha.

Members :—

Professor Muhammad al-Khidr Husayn (Al-Azhar).

Prof. Sh. Ahmad Ibrahim (Law School).

Md. Bey Ahmad al-Ghamrawi.

Yahya Bey Ahmad ad-Dardari, LL. D.

Dr. Ali Mazhar Bey.

Prof. Mahmud Bey Ali Fadli.

Md. Effendi al-Hahyawi, Journalist.

Ali Bey Shawqi, Secretary of the under-Secretary, Department of Education, Egypt.

Branches have been started in the following places:—

Palestine	Lifta
Syria	Kham Yunus
Iraq—Bagdad and Basra	Alexandria
Jerusalem	Sohag
Acre	Kaft as-Sheikh
Haifa	Cairo
Seliran	
Er-Ramle	

The central Congress of the Board of Directors was held in Cairo in 1930 to discuss different problems confronting the workers.

Aims of the pamphlets that were issued by Y. M. M. A are:—

PAMPHLET I.

(1) To remove wine.

(2) To abstain from bad habits.

(3) To avoid gambling.

(4) To forsake theatres and store the money.

(5) To overcome laziness and leave going to coffee houses.

(6) To induce people to love their country and use its products and manufactured articles.

PAMPHLET II

(1) To give up lotteries.

(2) To encourage benevolent Societies and Muslim Mission Schools

(3) To educate children on ethical principle.

(4) To guard against foreign schools.

(5) To do good and stick to religion.

(6) To get rid of the habit of stealing.

(7) To infuse the spirit of Islam in children and then send them to foreign schools if found necessary.

A short description of the activities and achievements of Y. M. M. A in Egypt and other Islamic countries:—

I give below a short description of the activities and achievements of Y. M. M. A and would like to point out that these are only a few of the many that these young men have been able to attain and realize by dint of their ardent labour and zeal:—

(1) They have started journals and daily papers to get rid of all the social evils that have crept into society.
(2) They publish pamphlets from time to time to let the people know as to where they stand.
(3) They encourage and organize the Boy Scout Movement.
(4) They establish schools for the Muslims.

According to Dr. Kampffmeyer the events which have stirred up the Islamic blessings of the Y. M. M. A are :—

(1) Criticisms directed in Egypt against Islam in public lectures and pamphlets especially by Christian missionaries.
(2) The events in Palestine concerning the Wailing Wall
(3) The French policy regarding the Berbers in Morroco in 1930.
(4) Severe colonial measures adopted by the Italians in Tripoly in 1930.
(5) The extinction of Omar al Mukhtam by Italians in Tripoly.

The objects of the congress of the Board of Directors are :—

(1) To search for means to strengthen Islamic solidarity between different countries.
(2) To train the children on Islamic principles.
(3) To check the movements of missionary and anti-religious propaganda

Many resolutions were passed of which the following are of special interest :—

(1) To popularize Arabic Language in the East.
(2) To reclaim Hejaz Railway for the Muslims.
(3) To reconstruct the Caliphate.
(4) To establish a league of Islamic Nations for settling Islamic disputes.

The "Covenant" of the Y. M. M. A is :—

"I bind myself by a Covenant and engagement with God to exert myself to the best of my powers in order :—

(1) to revive the guidance of Islam in its doctrines, morals, commandments, prohibitions and language, and to oppose the flood of irreligion and libertinism which threaten this guidance;

(2) to be active as a warrior fighting for the revival of the glory of Islam by restoring its religious law and its supreme chiefdom ;

(3) to do my utmost to strengthen the ties of brotherhood amongst all Muslims and to put an end to hostility and dissension between Islamic parties and groups ;

(4) to exert myself to strengthen the Islamic nations by the knowledge of whatsoever raises their scientific, economic and social level, and promotes the Muslim's adherence to the teachings and victories of Islam ;

(5) to work for the realization of the aims of the Y. M. M. A, the enlargement of its sphere of action, the expansion of the number of its regular members, and the strengthening of my acquaintances amongst the Y. M. M. A in the moral qualities which it is the object of the Association to propagate.

I bind myself by a Covenant and engagement with God to do this to the best of my powers without sparing in this any abilities. And I call God to witness what I say."

COPY OF LETTER

YOUNG MEN'S MUSLIM ASSOCIATION

40, Parliament Street (Dar el-Niaba),

40, CAIRO, (EGYPT)

Telephone No. 796 (Boustan)

Cairo, 20.9.1933.

DEAR BROTHER IN ISLAM,

We thank you very much for your kind letter and for the complimentary words you wrote concerning our activities in the cause of Islam. It is true that our centre is known to such an extent that Muslim celebrities and Orientalists all over the world did not fail to call personally or communicate with us.

Although we are doing much valuable work yet we feel that without the help of the Muslim communities of the world we cannot hope for any success. It is thus with great pleasure that our administrative council approves your first proposal and cordially invites you to take whatever measures you think fit, to start branches of our Y. M. M. A all over India. We are sending you our publications in Arabic for your guidances.

Yours affectionately,
(Sd.) M. NAGHJ.
General Secretary,
Y. M. M. A.

Moulana Mohammad Ali—An Appreciation.

MR. GEORGE E. DE SILVA,
Member, Ceylon State Council.

We reproduce this article from the "Serendib" published by the Ceylon Muslim League. This article was contributed to the 1933 January issue of the "Serendib" by Mr. De Silva, a very prominent Buddhist gentleman.

(Ed.)

I consider it a great honour to be invited to write an appreciation of Moulana Mohammad Ali for the special number of the "Serendib.

The spontaneous demonstrations of grief all over India and Ceylon and abroad, and the offerings of tribute that poured into India from all quarters show the hold which Moulana Mohammad Ali had on his countrymen and others. A beloved leader, he stood for all that was best and noblest in the national life of his country.

Perhaps more than any one else in Ceylon, I have been brought into communion with this masterful spirit. In 1928 when I visited England in connection with the New Reforms for Ceylon. I met Mohammad Ali in England. I had ample opportunities of studying his character while there. Among other things I discussed with him the New Scheme of Reforms for Ceylon and he readily agreed with me on many features that went in favour of its acceptance. I was also brought in touch with him at the Sessions of the Indian National Congress held at Cawnpore a few years back. I noticed in him in an exceptional degree the power of uniting men under his leadership.

I venture to say that rarely do we find such intense passion for his country in any leader. It was incandescent in all his utterances and it supplied the dynamic energy with which he pursued the emancipation of his countrymen.

He exercised a magic influence in India. His name is well known in Ceylon and is looked up to with reverence and admiration. We might well ask—What was the secret of his wonderful power of domination? I think it depended essentially upon his individuality—an individuality that was powerful because of qualities that were not merely



The late Moulana Mohammed Ali, one of the best products of our Union Club.
"A great Indian, a great Musalman, and a great Prophet of Humanity.....".

Mr. WEDGEWOOD BENN,
(Ex. Secretary of State for India).

physical. It commanded respect and submission because it impressed on those with whom it came in contact—a sense of largeness and great intellectual power.

Moulana Mohammad Ali was intensely and sometimes aggressively nationalist. This was a life-long trait in his character of which he gave eloquent evidence. He smashed all the machinations of official resourcefulness and semi-official intriguing and criticised with all the vehemence imaginable any measures Government sought to introduce, so long as he felt it would be harmful to the welfare of his country.

He was bold, intrepid and fearless. A superman almost in action, he was intensely human. He was above all simple, gentle in his disposition and strikingly unostentatious. What inspired the people was his easy accessibility, his touch of human sympathy which he could put into words while speaking to the meanest of them. The manner in which he identified himself with the masses and fought for their interests made him the idol of his country. There was no movement in India in which Moulana Mohammad Ali did not take a prominent part. Whether it was the Congress Movement or the Khilafat Movement, he stood conspicuously as an indispensable auxiliary.

I venture to think that he it was who helped more than anyone else to bring about a better understanding between the Hindus and the Muslims, to throw the pall of oblivion over jealousies and dissensions between the Hindus and the Muslims and to inspire the people to work unitedly in love and affection for the benefit of their common Motherland.

It will not be out of place here to say just a few words of the greatness of the noble and patriotic mother of the Ali Brothers. I believe she was one of the earliest and foremost of women in India who renounced the purdah system as an obstacle to national efforts and who inspired the women of India to the realization that the question of Indian national progress is intimately dependent on the question of female progress and that if India were to gain her freedom her women must take their rightful place beside the men. It cannot be doubted that this noble lady has exercised a profound and far-reaching influence in framing and moulding the minds of the Ali Brothers.

Moulana Mohammad Ali is dead. He died as all great men should swiftly translate from mortality to immortality in the richest hour of his achievements. Had he been alive he would have certainly played an important part in the framing of the new Constitution for India. Moulana Mohammad Ali's place in the gallery of India's national heroes is assured, but the most endurable monument the Indians can raise in his memory is to consecrate their lives to the consolidation of the Hindu Muslim Unity.

To us all he has left the rich legacy of national aspirations. In that let us rejoice. The story of his life is vital and full of meaning for us all and should be an inspiration for noble and patriotic action.



Rejuvenated Muslim Institutions of the World

DR. M. AL-ARABY

Secretary, Indian Branch of Young Men's Muslim Association.

World's Oldest University—Al Azhar :—

Centuries before the Universities of Cambridge and Oxford were established as Educational Institutions, Al Azhar had been supplying the whole of the Islamic world with ministers of religion and exponents of Muslim Theology. It has been the home of Muslim learning and Education, and even today one can find students from distant countries clustering round the learned Sheikhs to understand the principles of Law and Religion. Although up till now it has escaped modernization, the recent interest of King Fuad has seen not only the establishment of different schools of Sciences but a thorough re-organisation.

Time has not been very kind to the old building, earthquakes have come and gone, and the great avalanche of Napoleon visited it as well—but it has stood firmly for the last 1000 years. The library of the University has shown a rapid increment in number of commentaries and valuable manuscripts, and one can find even today that hoard of valuable collection that has been accumulated, with the march of time by the learned Sheikhs. The old method of study

is yet adhered to, and even today students sit crossed legged before the Sheikhs to hear their learned discourses.

Modernizations :—

The last twenty years have seen a revolution creeping into the system of Education of Al Azhar that was in methods not much different from the methods adopted in Oxford or Cambridge in the early times or in the Academy of Plato or the Lyceum of Aristotle. A University called the Cairo University has been established by the labours of King Fuad. The University comprises the Faculties of (1) Law (2) Theology (3) Letters, and the staff consists of eminent men who have had their education in Europe on the modern lines. The old courses of study (primary and secondary education) cover 9 years. One has to study for 4 years in the University and spend about the same time in specialization for becoming a teacher, preacher or a Juriconsult. This means that one cannot get the certificate of Alim before he attains the age of 30 or so. The new system has changed it and the period has been greatly reduced.

A new building has been established to be the home of the new University at the labours of the king. The king realizing the necessity of modern education in Egypt in particular appointed Khalid Bey Hussanein as the Chief Inspector of Science and Letters at Al Azhar. It is at his hand that the University has been able to have extensions in different branches of Sciences as well, since 1926, with success.

Very soon modern languages are going to be added in the curriculum of the University and translations are being made by the Professors. The compilation of an Egyptian Encyclopaedia and Dictionary are part of the many achievements of the New University, and we can safely look with eager eyes the future achievements of the newly established Institution.

New Turkish University.

Turkey has not lagged behind in taking part in the modernization that is so rapidly setting in, in almost every country in the world. On August 1, 1933 the old Stamboul University known as Dar-ul-Fanoon, that had for the last 72 years stood the changes of time

was abolished and replaced by a new Turkish University. Although schemes were afloat that a University should be started at Angora, it has been postponed for the time being. With the help of an eminent Swiss Educationist the Department of Education of Turkey has established an Institution that will give the greatest impetus to the Turkish youth.

The new University extends over eight institutions divided into four faculties :—

(1) Literature (2) Science (3) Law (4) Medicine. The institutions comprise as well the Institute of Turkish Revolution Economics and Sociology, Geography, Psychology, Turcology, Chemistry, Islamic Studies and Electromechanics. The ministry has established the Institute of Islamic Studies in place of Theology.

Besides these there has been started the school of foreign languages and the knowledge of two foreign tongues is essential for a graduate of the University. Fifty eminent men of different nationalities have been appointed to infuse the spirit of free enquiry and search after truth. English, German and French are the three languages that are also believed to be included in the list of foreign languages to enable young men to come in contact with the recent and modern advancements.

Side by side with these institutes Ghazi Kamal Pasha has started a Bureau of Translation, and revived the old traditions of Baitul Hikmat at Baghdad and Cordova in Spain. One can see today host of workers busy with books of different languages and themes of translating them into the Turkish language. This far-sighted policy of the Ghazi can only be appreciated if we take before us the achievements of the schools of Baghdad and Cordova, under the patronage of Haroonal Rashid and Abdul Rahman, that had made Islam the torch-bearer of truth and learning when Europe was entangled in the evils of the Dark Ages. The first task that confronted the translators was the compilation of a standard Dictionary and thanks to the tireless labours of the great scholars the work has been almost completed. Books like the Vedas, writings of Confucius, Arab, Greek and Latin works on Sciences and Arts, books in English, German, French and other important languages have been translated.

This monumental work will not only inspire the young Turkish mind but will also help the young men to realize and see where they stand.

The interest of the Ghazi can be seen from the fact that he attends presonally to all the important matters relating to the University and the other chief schools of Constantinople and other places.

Thus we see how Turkey has taken her lead in establishing an institution whose future achievements can only be gauged by a man of deep imagination.

The Muslim-Culture Association.

By

THE SECRETARY, MUSLIM-CULTURE ASSOCIATION
Multi-Office 23, Quas des Bergues, GENEVA, (Switzerland.)

The above Association exists in Geneva (Switzerland) in order to promote world-peace through Islam's cultural means ; and to strengthen by mutual assistance the natural bond of Brotherhood between the various peoples of Islam.

The programme of our work is:

(1) To supply articles from time to time to Muslim newspapers on the value of Islamic co-operation for World-Peace.

(2) To publish booklets, and books on this subject, in the many Oriental and European languages, so show to the world the greatness of Islam as the only instrument for peace.

(3) To arrange lectures, and conferences both in the Muslim countries, and in Europe to enlighten peoples of the world with the real MIND of Islam, which is essentially, of a peaceful nature, and to remove misunderstandings regarding Islam.

Note:—

It is to be clearly understood that this movement has been created by some of the greatest men in the contemporary Islam; who, although actively associated are unwilling to have their names published. The day of self-advertisement has gone; and action is wanted now, so we have been able to make a departure from the usual course of printing high-sounding names. This is a labour of love undertaken by a few Muslims for Muslims. It is run by voluntary contributions—big and small—and has no connection whatever with any political party or government Oriental or European. You may send any contribution, if you like, but we are not appealing for financial help; what we want is your active support in using us in every way.

To help in this cause you are requested to:

(1) Become a member of the Association, and let us have as many names as you can of your friends who may be interested.

(2) Influence some papers in your locality, where our Islamic literature on International and non-political lines could be published.

(3) Form as many branches as you can of this Association in your locality to further this Cultural Cause of Islam; and above all to write to us as to whether we can help you in any way from this International centre. And write now.



Dr. MOHAMMAD ZACKIUDDIN,
M. Sc., PH. D. (ALIG.)

Dr Zackiuddin on whom was conferred the Ph. D. degree of this University this year, has left for Germany to join the University of Bonn as a research Scholar.



Mr. Omar Farook, M. Sc. on whom was conferred the Ph.D. degree of Aligarh University this year.

A New Muslim World in Making

HAFIZ MOHAMMAD FAZLUR REHMAN ANSARI, B. A. FINAL CLASS.
Member, Jamiat-ush-Shabbanul-Muslimeen (Y. M. M. A) *of Cairo, Egypt.*

Since the days of Syed Jamaluddin Afghani and his great forerunners like Sir Syed, Shibli and Muhammad Abduhu a new chapter has been opened in the history of the spread of Islam. Leaving the West aside for the present we find in the East itself a new awakening for this faith. During late years Islam has obtained some of its best converts from Budhism, Hinduism and Christianity in Japan, India and Australia respectively. To-day Japan has a good number of Japanese Muslims, some of them men of great distinction, having their own press and an efficient religious and educational organisation under the leadership of men like Iyaz Bek Turkistani and Abdul Hayy Turkistani. In India only recently there have been, besides a good number from average and lower classes, some important additions from the cream of Hindu Society in the persons of K.L. Gauba, Dr. Ram Dass and Princess Javed Banu. In Australia, where there already exist more than seventeen mosques built by Afghan camel-drivers, a magnificent cathedral mosque is under construction at Melbourne whose inauguration ceremony is to be performed by His Highness The Sultan of Sulu, Philippines.

Coming to Europe and America we come across a serious and important revolution in favour of Islam. As every student of history knows Islam was first introduced into Europe under the banners of the Moors in Spain and of the Turks in Eastern Europe. In those days Islam was able to make successfully a peaceful penetration in all the countries under Muslim rule. But the downfall of Muslim political power was followed by a serious reaction against Islam and Muslims. In Spain the Muslims were either burnt and slaughtered or were made Christians or were forced to leave their country. The Muslims of Eastern Europe escaped this fate however and today we find large Muslim communities existing in the states of Balkan Peninsula and of Austria and Hungary.

The reaction against Islam in the Middle Ages was responsible for an undeserved and cruel misrepresentation of Islam. It is really painful

to read the literature on Islam produced in Europe in that age. It seemed that in that mist of misrepresentation and under the circumstance that no Muslim Mission existed there it was impossible for any one to possess a correct estimate of Islam. But the influences of Jamaluddin, Sir Syed and Ameer Ali brought this about.

In the British Museum we find a gold coin of those days when England was divided under several Saxon Governments current in the state of Mercia (—it was constituted of districts between Humber and Thames—) which bears the picture of King Offa on one side and the Islamic Kalima written in Arabic on the other. The first Muslim name we come across in the history of England is that of Al Haj Peter of Exeter who embraced Islam in 1678, performed Haj the same year and returned to Exeter where he wrote a book on his travels. In the beginning of the 19th century Thomas Keith of Scotland embraced Islam during his stay in Egypt and was made the Governor of Medina in April 1815. Recent researches have also shown that Napoleon embraced Islam when in Egypt and died a Muslim and that during his Islamic period of life offered his prayers punctually and recited the Holy Quran. The celebrated Swiss traveller and author John Lewis Burckhardt *alias* Ibrahim (1784-1817) who travelled through Muslim countries for the sake of obtaining a knowledge of Islam and the Muslim peoples embraced Islam in 1814 and performed Haj the same year. At the time of his death he expressed his wish to his Christian friends that his funeral should be in accordance with Islamic rules. He was, therefore, handed over to the Muslims who buried him with full Muslim rites. During the second half of the nineteenth century we also come across the name of an American Methodist clergyman Rev. Norman who had gone to Turkey to preach Christianity but was subsequently converted to Islam in 1875 and returned to America as a Muslim Missionary where, it seems, the effects of his work were not permanent.

The real period of the introduction of Islam as a missionary movement begins towards the end of the 19th century when the scholarly works from the pens of the Muslim savants Sir Syed, Ameer Ali and Maulana Cheragh Ali like the 'Essays on the life of Mohammad', 'A critical examination of the life and teachings of Mohammad' and 'An

exposition of the popular Jehad' made the people of the West think seriously about Islam. In 1875 an English Peer of note Lord Stanley of Alderley, Member of the House of Lords in the British Parliament, embraced Islam during his service as a diplomat in Turkey and adopted the Islamic name of Abdur Rahman. He died in November 1903 and was buried with full Muslim rites by the Imam of the Turkish Embassy in London. In 1877 Alexander Russell Webb who had risen to fame as a journalist and was acting as the Consul-General for the U.S A. in Philippines adopted Islam as his faith through the influence of the Moros, the Muslims of Philippines, and was given the Muslim name of Muhammad. He resigned his post the same year and returned to America *via* India as a missionary of Islam. The Muslims of the East gave him their support and he commenced preaching Islam actively. He wrote some books on Islam like "Islam in America"—a book in which he has given a very rational and philosophical exposition of the faith, and "Muhammad the Prophet" and published a monthly "The Moslem World", a title subsequently taken by Rev. Zwemer for his anti-Islamic journal. He died during the war period leaving behind him a small community of converts and a large number of persons having a deeply sympathetic attitude towards Islam. Among the converts of this period the name of Mr. Schumann of Hanover who embraced Islam through correspondence with the Sheykh-ul-Islam of Constantinople, cannot also be lightly passed over.

But the most important event in the missionary history of Islam in the West was the conversion of Mr. W. H. Quilliam, a solicitor of Liverpool. Mr. Quilliam happened to visit Morocco in the year 1886 where he was drawn towards Islam through discussions with an Arab Imam. He returned to England and settled at Liverpool as a Muslim missionary. He also visited Turkey and obtained financial support from there. The work began by him was rewarded richly. We learn from the 'Travels' of Haji Sulaiman Memon that even as early as 1894 a fraternity of 200 converts had been created, some of them belonging to the intelligentsia of England. Mr. Quilliam who had now come to be known as Sheykh-ul-Islam Abdullah Quilliam Bey brought into existence a mosque and started a Muslim Institute at Liverpool. As the activities of the Mission advanced two journals, "The Crescent"

weekly and "The Islamic World" monthly were started. Among the early converts the most renowned was Prof. Yahya En Nasr John Parkinson F. G. S. who was a philosopher, a poet and an astronomer of no mean order. After his conversion Parkinson devoted his energies and scholarship to the cause of Islam. He wrote a number of books and essays on religious, particularly Islamic, Philosophy and a *Shah Nama* (*i. e.* the Epic) of Islam in several parts each part having a separate name like 'The Tales of Muslim Chivalry', 'Sons of Islam' etc., some of which have not yet unfortunately seen the light of publication. His poetic genius coupled with his intense love for Islam has made this song of Muslim chivalry an invaluable contribution to Islamic literature. Parkinson's versatile learning impressed every one who came across him and when he came to the East. the hearts of those Muslims who met him were full of veneration and praise for him. With a life full of devotion to Islam he passed away in 1921 leaving behind him a large number of mourners.

To return to Quilliam : Besides publishing his two Islamic Journals he wrote a number of religious books. Even as early as the ninetees of the nineteenth century he had published two books, "The Faith of Islam" and " Fanatics and Fanaticism."

Quilliam was not only a philosopher but also a scientist and an eminent philologist. In these capacities he worked as the editor of various prominent scientific journals.

During the first decade of the 20th century he was seen in a slightly different garb. He was as yet a missionary of Islam but in addition to it was also a man reputed in secular learning. From 1908 onwards till his death he was known as Dr. Haroon Mustafa Leon, M. A., Ph. D., D. Litt., Sc. D., LL. D., F. S. P. He was now no longer the chief head of the Muslim Missionary organization, firstly due to his greater engrossment in secular learning and secondly because he had given a good start and capable men like the Rt. Hon'ble Syed Ameer Ali, Khwaja Kamaluddin and Dr. Khalid Sheldrake had come into the field. But he did not for a moment detach himself from missionary activities till his death in 1932. In fact till he breathed his last his scholarly articles on religion graced the pages of "The Islamic Review" and other Muslim journals and his tongue was

devoted actively to the missionary service of Islam. During this period of his life his most famous convert was Prof. Nuruddin Stephen. At his death he left behind him a great and noble record of work both in the field of Islamic missionary activities and of secular learning.

Among the English missionaries of Islam the name of Dr. Khalid Sheldrake comes next to that of Abdullah Quilliam. Dr. Sheldrake embraced Islam in 1903 through self-study and began his work as a missionary in England and France in co-operation with Dr. Sir Abdullah Suhrawardy, M. L. A. who was then studying in London and who had converted many persons to Islam, the most well-known being Major General J. B. B. Muhammad Dickson who embraced Islam in 1905. Among the prominent converts of Dr. Sheldrake are :— Walid Binstead (1904) ; Ahmad Browning (1905) ; Omar Flight (1906) ; Omar Richardson (1915) ; Baron Howen—a Russian General (1920) ; L. J. Muhammad Hill (1920) ; Rev. J. Maynard of New York (1924) ; Abdullah Day (1925) ; Bilal Andrews (1926) ; Walid Dyson of the Royal Air Force (1927) ; Her Highness Princess Dyang Muda of Sarawak, Khairun Nisa Gladys Palmer (1932) ; Khalid Conrad Simpson (1932) ; Prof. C. P. W. Shoemaker of the Engineering College, Bandoeng, Java (1934).

Dr. Sheldrake is an eminent journalist and has contributed a large number of articles to Muslim periodicals. Some time back he also started a Mus im Journal named 'The Minaret' in London which had to be closed owing to financial difficulties. He is now making a tour in the East and is at present in India. He has a missionary society in London known as the Western Islamic Association of which he is the President and which has some of the greatest living Muslims as its patrons.

At the beginning of this century Germany also witnessed the advent of two fervent Muslim missionaries in the persons of the two brothers, Prof. Abdus Sattar Kheiri and Dr. Abdul Jabbar Kheiri, who, as the students of the M. A.-O. College of Aligarh, had been deeply inspired by Sir Syed and had gone to Germany to prosecute their further studies. These students were ardent missionaries of Islam and in co-operation with the Muslim students from other countries

they formed an Association known as Organisationsstatut der Islamischen Germeinde zu Berlin. They were the first men to preach Islam in Germany and were able to convert more than four hundred persons from various countries like Germany, Sweden, Denmark, Holland, Austria, Switzerland, England, France and Poland. Many of these were men of distinction like Dr. Khalid Banning and Al Haj Saeed Kraemer from Germany, Herr Muhammad Assad Leopold Weiss from Austria, Dr. Said Felix Valyi, the renowned publicist and statesman from Hungary, and G. Ali from Denmark. They have left Germany now but the Islamic Society still exists and is working under the able guidance of men like Dr. Wasil Arslan, Hafiz Manzoor-uddin Ahmad and others.

In 1912, Khawaja Kamaluddin Saheb, who had been formerly a missionary of Ahmadiism but had now taken a vow to preach pure and simple Islam went to England and took over charge of the Mosque at Woking which had been built by Dr. Leitner with the money given by Her Highness the late Begum Sahebah of Bhopal, India. The Khawaja Saheb proved to be a popular and an efficient preacher and gave a great impetus to the cause of Islam in the West. He started "The Islamic Review" monthly and wrote a number of books on comparative religion and Islamic subjects and by his versatile learning and ardent labour converted a good number of people from England of whom several are distinguished persons, the most famous being Lord Headley. He died in 1932 leaving behind him a Mission at Woking and a good record of work.

A great impetus is going to be given to the cause of Islam in England through the construction of a cathedral mosque, the Nizamia Mosque, in London to be built by the great Muslim Ruler His Exalted Highness the Nizam of Hyderabad (Deccan).

At the end of the Great war a Mission was started by the Lahore section of the followers of Mirza Ghulam Ahmad Sahib Qadiani. This sectarian Mission has also converted a few people among whom Dr. Marcus is the most well-known. Some time back money was collected from Muslims of various countries and a mosque was built with this money in Berlin under the supervision of the members of this Mission and the Mission is now in charge of the mosque.

In France Muslim scholars from Morocco, Algeria and Tunis have converted a large number of people and have a beautiful mosque in Paris. Recently Princess Khair-un-Nisa Gladys Palmer has also done some missionary work there and has started a journal in Paris named as "Informations Mussulmanes."

In Poland and Lithuania the Muslim communities have begun to feel lately a new impulse of life through the labours of Dr. Shinkievitch, the Grand Mufti of Poland, and of Ayaz Bek Ishaqi who had emigrated there from Russia and had started his popular journal 'Milli Yol' which is now published from Japan due to his emigration to that country.

In Spain an Institute of Arabic Studies has been opened at Grenada in February, 1932 by the Spanish Republic for "reviving all the past historic dignities and achievements which made her glorious and popular among all nations in the days of Muslim suzerainty and to create a lasting bond of friendship with the Muslim world" The church in the famous cathedral mosque of Cordova has been disestablished and the mosque has been restored to the Muslims. The conversion to Islam of the Spanish Ambassador at Damascus has given a great impetus to the cause of Islam which is in the hands of a few Arab scholars residing in Spain.

In North America the movement of the late Muhammad Webb has been revived through the noble efforts of Lincoln G. Glick and Harry E. Heinkel. There is an Islamic Social Centre at New York affiliated with the Western Islamic Association, London. This society has recently bought a building in New York to serve as mosque for 24,000 dollars. It is doing a good mission work in co-operation with the American converts and the Eastern Muslims living in the U. S. A. Several Muslim journals are published in Arabic and other languages from various big cities.

In South America a wonderful Islamic movement is in the course of progress. Some time back a small number of Syrian and Turkish traders had settled in Brazil and Argentine. Their mission work here has a place of its own in the missionary history of Islam. It is even more marvellous than the examplary one carried on in Africa by the Arab and African traders. These traders have been so success-

ful missionaries that in a short time they have converted more than one hundred thousand persons and now the Muslim community of South America which is particularly scattered over Brazil, Argentine and the French, British and Dutch Guianas is one of the most powerful communities of the continent. Religiously, politically, socially, economically and educationally it has a very stable position. Dr. Saeed Abu Ghamra, the reputed editor of Al-Ifkar, is one of the most distinguished leaders. There is a good number of magnificent mosques scattered over the continent, the most magnificent being perhaps the cathedral mosque of Rio de Janeiro. Several Islamic journals are published in South America. The names of the well-known Islamic journals of Brazil are these:— 1. Al-Ifkar, bi-weekly; 2. Al-Adl, daily; 3. Daily America; 4. Al-Hadeed, weekly; 5. Al-Bareed, weekly; 6. Fathya Lenon, Bi-weekly.

There are some great Muslims of Europe whose names have not yet been mentioned. The eminent orientalist and Muslim divine Muhammad Marmaduke Pickthall is a man of international fame. He passed his days of youth in Palestine and it was there that he was captivated by the charms of Islam. He returned to England where he soon rose to fame as a novelist and a man of letters. He made another tour in Islamic countries and was this time so much compelled by his convictions that he declared his faith in Islam in 1921. (It is wrong to say that he came to Islam through the slightest influence of any Ahmadi Missionary or Mission; he has himself denied it). He has since then devoted his life to the cause of Islam. He has very admirably worked in the fields of Muslim politics, culture, and religion. He has written a good number of scholarly books on Islam. But his greatest service to Islam lies in his wonderfully beautiful translation of the Holy Quran published under the name of "The Meaning of the Glorious Koran." He is now doing a glorious service to Islam by publishing an eminent quarterly journal "The Islamic Culture" from Hyderabad (Deccan). The record of the Islamic work which he has done and his profound scholarship have made him one of the greatest living Muslims.

The names of Ahmad Knud Holmboe of Denmark who came to Islam through contact with the Muslims of Tripoli, of the Hungarian General Muhammad Tewfiq Killinger who embraced Islam through



Mr. MIRZA FAHIM BEG, M. A.
Olympic Athletic Champion of U. P. 1933.
University Athletic Champion, 1934.
Stood first division first in M. A. (Mathematics).
Winner of more than 100 Cups and Medals.
Mr. Mirza is leaving for Europe in May, 1935.

contact with the Javanese Muslims, of the English Baronets Sir Ellis Ashmead Barlett, Sir Abdullah Archibald Hamilton, Sir Jalaluddin Lauder Brunton and Sir Umar Hubert Rhys Rankin who came to Islam through study and contact with Muslims in England, India and Australia, of Baron Omar Ehrenfels of Austria who accepted Islam through contact with the Muslims of Turkey and other countries, of the reputed scholar and writer Abdullah John Philby who embraced Islam at the hands of H. M. Sultan Ibni Saud, of the famous Director of Hollywood Films, Rex Ingram, and his wife Allice Terry the Film Star who embraced Islam through contact with Arabs in Africa, of Abdul Qader Batten of the Royal Navy of England who was converted by some members of the Muslim League at Colombo, of Prof. Muhammad Crabites who was converted by the Mufti of Tanta (Egypt) of Al-Haj Abdullah Fadhil Williamson who was attracted towards Islam through contact with Arabs, of Al-Haj Lady Evelyn Cobbold who was converted by an Arab Imam in Egypt and who performed Haj last year at the age of 66 and is now the reputed author of "Pilgrimage to Mecca," of Rev. Dr. David Benjamin D.D. who embraced Islam at the hands of the Sheykh-ul-Islam of Constantinople after making a deep study in comparative religions, of the famous journalist David Upson who came to Islam through contact with Marmaduke Pickthall, of Hamid Paul M. Dare, the news-editor of the Times of India Illustrated Weekly, who came to Islam through years of residence in Egypt, will ever be written in the history of the spread of Islam in bold letters.

One great Muslim from Hungary is Dr. Julius Germanus. He was called from the Budapest Oriental Institute by Dr. Rabindranath Tagore to teach Islamic sciences at the Shantiniketen. He joined the Shantiniketen in 1929 as the Nizam Professor of Islamic Studies. In 1932 he made the declaration of his faith in Islam at Delhi and proceeded to his native country where he again resumed his former post. But his return to Hungary marks an epoch in the history of Balkan Muslims, where the presence of Albania under H. M. King Ahmad Zugo and some powerful Muslim bodies were already a sure sign of Muslim revival. He, in co-operation with Dr. Zaki Ali Arab of Vienna and Ustaz Abdul Latif Effendi, the Grand Mufti of Hungary, has infused quite a new life into the Muslims of Eastern Europe,

Now he is engaged in preparing a translation and commentary of the Holy Quran into the Serbo-Croatian language which is the most popular language with the Muslims of that part of Europe.

This article would remain incomplete without the mention of the great Muslim savant of Austria Al-Haj Muhammad Asad Leopold Weiss who was formerly a Jew. He began his career as a journalist and in this capacity he travelled through Muslim lands after the Great War. His contact with Muslims impressed him deeply and on his return to Austria he made his declaration of faith in Islam in 1926. He then came to Hedjaz where he studied theology and Islamic sciences for some six years. He wields a great mastery over oriental and occidental learning. Being deeply imbibed with the spirit of Islam he has undertaken to start a world-movement by which he may rightly utilize the energies of westernized Muslim youth for the cause of Islam. He is at present in India and has published his first book, "Islam on the Crossroads" in connection with his movement. This book is perhaps the best of all those written on this topic in this century and reveals his great scholarship and his deep philosophy. Nowadays he is engaged in translating Bukhari, the book of traditions, with full notes into English. The work is now well-nigh finished and it can be said that it will immortalize his name in Muslim History

To sum up: There are 19,230,000 Muslims in Europe, 30,000 in England, 250,000 in the United States of America, 4,000 in Mexico, 3,000 in Cuba, 17,000 in Br. Guiana, 15,000, in Fr. Guiana, one third of the total population in Dutch Guiana, 6,000 in Peru, 150 in Chile, 7,000 in Bergady, 200 in Prague, 2,000 in Martiniquedel, 3,000 in Guadloupe, and 15,196 in the West Indies according to a Christian Missionary estimate. All these Muslim communities scattered over the Western countries are now organising themselves and are launching scheme after scheme to better their position. They now want to have a united body of Western Muslims. This ideal has recently materialized in the form of "The Muslim Culture Association" at Geneva which has been created through the noble efforts of men like Amir Shakeb Arslan and Muhammad Bey Salem Al-Arafati. Let us hope that the Muslims of Europe and America will prove themselves in near future to be an important element in the World Muslim Fraternity.

The Legal Status of Women in Islam

MR. C. A. SOORMA, B. A; LL. M. (LOND.)

Introduction.—

I have chosen for the Special Number of Aligarh Magazine as my subject, "The Legal Status of Women in Islam", because, in my opinion, there is much misapprehension and misconception attached to it. It is a subject which has not been sufficiently studied even by text-book writers on Mohammadan Law. The difficulty has been due to lack of access to original texts in Arabic and Persian. In my opinion, various translations like Hamilton's *Hedaya* and Baillie's *Digest of Mohammadan Law* are very poor and inaccurate in several respects. This is, of course, due to lack of appreciation by the translators of the fundamental principles of Muslim jurisprudence and the true spirit of Islam.

Furthermore, most of these translations bear the stigma of religious prejudice and are, therefore, not wholly reliable as impartial treatises on law. That however, is not the main consideration of this thesis. It is only in passing that this remark has to be made.

Another fact which has to be considered is that I am going to treat this subject from a very broad point of view. I shall not dwell at all on the several differences which exist between the different schools of Sunni and Shia followers of Mohammadan Law. Differences there are, undoubtedly, and very material differences too; but, any consideration of them at the present moment will not be conducive to any benefit; because, instead of clarifying the subject, such differences will tend to confuse the main issue, and as such, they will be conspicuous by their absence in this essay.

This subject will be treated not from the point of view of Anglo-Mohammedan Law alone, but it will be based on the main principles of Islamic Law relating to women. This course is essential because Anglo-Mohammedan Law, unfortunately, adopted a narrower construction and applied the Law more harshly where women were concerned. This will be clear when I deal with the laws of divorce recognised by Courts in British India, as compared with those applied, for instance, in the Algerian Courts.

I should also like to sound a note of warning. You cannot expect from me a comprehensive treatment of the subject within the space at my disposal. This essay will be, more or less, a treatment of general principles with such details as will be necessary. For a fuller study, the student is of course, recommended to recognized authorities in English and in Arabic and Urdu.

Perhaps there is no other aspect of Islam which has been so bitterly—and wrongly—criticised, as its attitude towards women. Islam has been accused of having degraded woman ; it is attacked as having reduced her status, socially, morally and spiritually ; and above all, it is criticised for not having given to woman her rightful place as man's comrade and companion in life. To an unprejudiced student, however, the facts appear to be otherwise. A comparative study of woman under different religious and social systems will enable us to appreciate the great services rendered by Islam in raising her status, legally, socially and morally.

Islam recognises full equality of the sexes in so far as their civil rights are concerned. No disability of any kind attaches to women. In this connection let me quote to you the excellent summary of Ameer Ali which is as follows :—

> "Under the Islamic Law, as will be shown in detail hereafter, a woman occupies a superior legal position to that of her English sister. As long as she is unmarried, she remains under the parental roof, and until she attains her majority she is, to some extent, under the control of the father or his representative. As soon, however, as she is of age, the law vests in her all the rights which belong to her as an independent human being." (Ameer Ali: *Mohammedan Law*, Vol. II, Page 20).

It further recognizes the main distinctions of minority and majority and this will have to be borne in mind when dealing with matrimony in Islam. All persons under the age of majority in Islam are under the *patria potestas* of their natural or legal guardians. The age of majority in Islam is on the completion of the fifteenth year as will be clear hereafter.

Islam recognizes no special rights of the male over the female in so far as contractual capacity is concerned, with the exception of

contracting a polygamous marriage. But, this exception is one which is recognized by all nations which sanction polygamy. Polygamy and Polyandry are two entirely different things. Many nations of today and of antiquity, have sanctioned polygamy. But very few races allow and sanction polyandry, and the latter is, naturally, looked upon with much disfavour by all civilised nations. I am not here to discuss the merits or demerits of polygamy or polyandry, but, I must admit that the two stand on entirely different planes and must be treated accordingly.

Coming back to the question of contractual capacity, Islam recognises the right of a female if *sui juris* to enter into any contract, including the contract of marriage. The age of discretion, according to the majority of Muslim jurists, is reckoned to be on the completion of the seventh year. It is interesting, in this connection, to note that the Indian Penal Code assumes that a person, whether male or female, having completed the seventh year, will have attained sufficient discretion to distinguish between right and wrong. Therefore, under the Indian Penal Code, a child having completed the seventh year will be presumed, until the contrary be proved, to have attained sufficient maturity of understanding and will be held to be criminally liable for his or her act and the mere fact of minority would be no excuse, except, perhaps on the ground of extenuation of punishment.

Then, again, according to Muslim jurists, majority is presumed on the completion of the fifteenth year, or in the alternative, on the attainment of puberty ; if puberty had been attained earlier than the fifteenth year. As a general rule, therefore, a person who completes the fifteenth year is considered, *without distinction of sex,* to be adult and *sui juris,* possessed of the capacity to enter into legal transactions.

Conflict of Laws.—

It must, however, be noted that Indian Law recognises the Muslim age of majority to be applicable to Muslims in British India with reference to their rights and obligations relating to marriage, divorce, dowery, inheritance, maintenance and guardianship only. The Indian Majority Act, undoubtedly, conflicts with Muslim Law, in so far as the guardianship of property and other trading contracts are con-

cerned. Indian legislation overrides the canons of Muslim Law. Under the Indian Majority Act, as we all know, a person (whether male or female) attains majority on the completion of the eighteenth year in all cases where no guardian had been appointed either of the person or the property of the minor. But in cases where such a guardian has been appointed by a Court of competent jurisdiction, the minor attains majority on the completion of his or her twenty-first year. Again, under the Indian Contract Act, the contract of a minor is void in all cases, with the sole exception of contracts of necessity. Under this Act, the age of majority is as defined under the Indian Majority Act.

I must point out the bearing which the Child Marriage Restraints Act XIX of 1929 has on the Islamic Law of marriage. It abrogates two main principles of Islamic Law. Firstly, it abrogates the right of any person to give a minor who has not completed the age of 18 years in marriage to any person. Secondly, it abrogates the right of a male or female to contract a valid marriage without the intervention of any guardian. This Act imposes penalties on any person who performs, conducts or directs any child marriage or any person having charge of the minor whether as parent or guardian or in any other capacity lawful or unlawful who does any act to promote the marriage or permits it to be solemnised or negligently fails to prevent it from being solemnised. It is obvious, therefore, that in India at any rate, no Muslim father or grand-father or any other person can validly give his minor daughter or son in marriage to any person in the exercise of the right of *Jabr* as the majority under the Act is computed according to the Indian Majority Act, and not according to Islamic Law.

As far as I am aware there have been a few prosecutions under the Act. This Act has been framed with a view to prevent child marriages; nontheless, it conflicts with a previous statute, *viz.*, Regulation II of 1772. Section 17 of the said Regulation enacted that "in all suits regarding inheritance, succession, marriage, caste and other religious usages or institutions, the laws of the Quran with respect of Mohammedans and those of the Shastras in respect of Gentoos (Hindus) shall be invariably adhered to." There have been slight modifications of this well-known enactment with regard to its application in the Presidency Towns and in the mofussil, but the main

principles underlying it were left untouched until the Sarda Act came into force.

I have emphasised this conflict of law to show you in what direction recent Indian Legislation has been tending.

Theory of Jabr.—

All contracts, therefore, of a minor under the Muslim Law are void just as they are void under English Law. There is one exception, however, and that is the contract of marriage. According to Muslim jurists, a minor can contract a marriage subject to the approval and ratification of his or her guardian. At the same time, a minor, whether male or female, can be given into marriage during minority by his or her father or grand-father. This is known as the doctrine of *Jabr*. But there are very salutary checks on this power. Though the right of *Jabr* (*i. e.* the right of marrying minors without their consent) is theoretically an absolute right, there are numerous conditions attached to its exercise. The father, without any difference among the jurists, is prohibited from marrying his child to those who are diseased, to slaves, idiots and other ineligible persons.....In fact, the law is particularly attentive to the interests of the child.....It takes care that the right of *Jabr* should never be exercised to the prejudice of the infant; any act of the father which is likely to injure the interests of the minor is considered illegal and entitles the *Qazi* or Judge to interfere in order to prevent the completion of such act, or if complete, to annull it "Even in the case of a marriage contracted by the father or grand-father as guardian, the presumption that it is for the benefit of the minor is not conclusive, and such a marriage is liable to be set aside in certain cases, where it is plainly undesirable and injurious to the minor. The accepted view (of the jurists) seems to be that if the father was not a man of proper judgment and was of reckless character, and married his minor daughter to a man of immoral habits, it is liable to be set aside." (Ameer Ali, *Mohammedan Law*, Vol. II, pp. 278-9).

The above right of *Jabr* is vested in the father or grand-father, and, we have seen how qualified and restricted this right is. But, where the minor is given in marriage by any relative other than the father or grand-father, the law on the subject is as

follows :—

> Where a minor is contracted in marriage by any person *other* than the father or the grand-father, such minor on attaining puberty has an absolute right to ratify or rescind the contract. But, the minor has an option even in the case of a marriage contracted by a father or grand-father, if the latter was a prodigal or addicated to evil ways or the marriage was manifestly to the minor's disadvantage. The above right vested in the minor is called the "Option of Puberty."

It follows, therefore, that if a female minor, on attaining majority, does not wish to be bound by the marital contract, she could repudiate it, and in that event, she would be absolutely free, and no suit will lie against her for restitution of conjugal rights. (Ameer Ali, *op. cit.* p. 290)

It has been recognized by all schools of Islamic Law that it is not lawful for a guardian to force an adult virgin into marriage. None, not even a father, nor the sovereign, can lawfully contract a woman into marriage who is an adult and of sound mind without her permission, whether she be a virgin or not. This principle of Islamic Law is recognised by all Courts in British India. (Ameer Ali *op. cit.* p. 279).

With regard to her other contractual rights, there can be no doubt that a Muslim female if *Sui Juris* is entitled to enter into any contract either of skill or of service. She can carry on any business or trade. She can adopt any profession which may specially appeal to her. All incomes and profits derived and obtained by her are her own property, and no person has any right or control over the same. She can sue her debtors in any Court of law without the necessity of joining a next friend or under cover of her husband's name. She can likewise be sued in her own name independently of any male, for all debts or liabilities arising from her contract or her tortious acts. She can alienate and devise her property without asking the leave of any person. She can act as an administratrix or executrix or be appointed *Muttavalli*. She can hold any office public or private without let or hindrance. In other words, a *Muslimah* (or Muslim lady) enjoys all legal and civic rights on a footing of absolute equality with man.

Married Women in England.—

Turning our attention to the position of women in England, let me give you succinctly an idea of their status. Maine says:—

"But the Chapter of law relating to married women was for the most part read by the light, not of Roman but of Canon Law, which in no one particular departs so widely from the spirit of the secular as in the view it takes of the relations created by marriage. This was in part inevitable, since no society which preserves any tincture of Christian institutions is likely to restore to married women the personal liberty conferred on them by the Middle Roman Law, but the proprietary disabilities of married females stand on quite a different basis from their personal incapacities, and it is by the tendency of their doctrines to keep alive and consolidate the former that the expositors of the Canon Law have deeply injured civilization. There are many vestiges of a struggle between the secular and ecclesiastical principles, but the Canon Law nearly everywhere prevailed....the systems, however, which are least indulgent to married women are invariably those which have followed the Canon Law exclusively, or those which, from the lateness of their contact with European civilization, have never had their archaisms weeded out. The Danish and Swedish laws, harsh for many centuries to all females, are still much less favourable to wives than the generality of Continental Codes (e.g., under the Code Napoleon). And yet more stringent in the proprietary incapacities it imposes is the English Common Law, which borrows for itself the greatest number of its fundamental principles from the jurisprudence of the Canonists. Indeed, the part of the Common Law which prescribes the legal situation of married women may serve to give an Englishman clear notions of the great institution which has been the principal subject of this chapter. I do not know how the operation and nature of *Patria Potestas* can be brought so vividly before the mind as by reflecting on the prerogatives attached to the husband by the pure English Common Law and by recalling the vigorous consistency with which the view of the complete *legal subjection on the part of the wife* is carried by it, where it is untouched by equity or statutes, through every department of rights, duties, and

remedies," (Maine, *Ancient Law* pp. 162-4). In England, "up till the 1st January 1883, it was true to state that, as a general rule, the contract of a married woman was void. Yet there were exceptions to this rule; in some cases a married woman could make a valid contract, but could not sue or be sued upon it apart from her husband; in others, she could sue, but could not be sued alone; in others, she could both sue and be sued alone. *The Married Women's Property Acts of 1870 and 1874* specified various forms of property as the separate estate of the married women, enabled them to sue for such property and gave them all remedies, civil and criminal for its protection that an unmarried woman would have had under the circumstances. Under these Acts, a married woman might make a contract for the exercise of her personal skill or labour and maintain an action upon it" (Anson, *Law of Contract*, pp. 153-155).

The Married Women's Property Act, 1882, repealed the Acts of 1870 and 1874 and by sub-Section I of Section I it enacted that :—

"All property, real and personal, in possession, reversion or remainder, vested or contingent, held by a woman before, or acquired after marriage, is now her separate property. She can acquire, hold, and dispose of it by will or otherwise, as her separate property in the same manner as if she were a *feme sole* without the intervention of any trustee" (Anson, *op. cit.* p. 156).

By sub-Section 2 of Section I of the Act, it was laid down that :—

"A married woman shall be capable of suing and being sued either in contract or in tort, or otherwise, in all respects as if she were a *feme sole*, and her husband *need not be joined* with her as plaintiff or defendant, or be made a party to any action or legal proceedings brought by or taken against her.....and any damage or costs recovered against her in any such action or proceeding shall be payable out of her separate property and not otherwise."

But it has been held that the above section does not affect the Common Law liability of a husband for his wife's torts during the subsistence of the marriage. It "appears to give the option of suing the wife when she has separate property and there is a chance of the

plaintiff being able to enforce judgment against her; while in cases where there would be no chance of enforcing judgment against the wife, the husband is left subject to his old Common Law liabilities. The words of the section are *need not be joined*, but they do not discharge the husband from his old liability;" they are intended to give a plaintiff the option of suing the husband and wife together or suing the wife alone; judgment may be entered against the wife and execution issued against her separate property, if she has any; but where she has none, the plaintiff is entitled to add the husband as co-defendant," (*Seroka. v. Kattenburg (1886) 17 Q.B.D. p. 177*). The Court of Appeal followed and approved of the decision in the above case in (*Earl v. Kingscote (1900) 2 Ch. p. 585 and Beaumont v. Kay (1904) I. K. B. p. 292.*

Thus, it is clear that even to this day the identity of the wife is, to a certain extent, still merged in that of her husband in England. But the Islamic conception of treating the wife as a *feme sole* in all respects was far in advance of any Western juristic conception.

[*To be continued*].

The Renaissance of the Muslim World.

Mr M. A. C. M. Saleh, of Colombo.

The subject with which I propose to deal somewhat at length should awaken a sense of deep interest in the minds of those who look up to Islam as the basis of future progress and peace among the nations of the world. Bernard Shaw has aptly remarked that Islam would one day sway the whole world. In his observation he says:—"I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capability to the changing phases of existence which can make itself appeal to every age. The world must doubtless attach high value to the predictions of great men like me. I have prophesied about the faith of Muhammad that it would be acceptable tomorrow as it is beginning

to be acceptable to Europe of today. The medieval ecclesiastics, either through ignorance or bigotry, painted Muhammedanism in the darkest colours. They were, in fact, trained to hate both the man Muhammad and his religion. To them Muhammad was anti-Christ. I have studied him, the wonderful man, and, in my opinion, far from being an anti-Christ he must be called the Saviour of humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much-needed peace and happiness. Europe is beginning to be enamoured of the Creed of Muhammad. In the next century it may go still further in recognising the utility of that creed in solving its problems and it is in this sense that you must understand my prediction. Already even at the present time many of my own people and of Europe as well have come over to the faith of Muhammad and the Islamisation of Europe may be said to have begun."

Again Dr. Lothrop Stoddard writes in the "New World of Islam":—"The rise of Islam is perhaps the most amazing event in human history. Springing from a land and a people alike previously negligible, Islâm spread within a century over half the earth, shattering great empires, overthrowing long established religions, remoulding the soul of races and building up a whole new world—the world of Islam." What do these prophetic utterances signify? They signify the potent fact that the reconquest of Islam has really begun. The consensus of opinion and the mass of evidence point favourably to the adoption and acceptance of Islam as the world-religion. Men of science and letters are beginning to realise the wonderful potentialities that Islam offers to the solution of problems confronting the world today. It has gained the approbation of all men of international fame and it remains to be seen how soon the adoption of the religion would bring the much-needed peace and happiness the world is thirsting for as a result of the havoc wrought by the Great War and the after-effect of its human carnage.

Throughout the Muslim world changes are taking place in rapid succession and the Muslims seem to be alive to what is going on around them. Turkey and Egypt are beginning to re-interpret Islam



Mr F. Akbar with the Championship Cup won recently in England. An account of Mr. Akbar's achievement in England appears elsewhere in this Magazine.

to meet the exigencies of modern conditions in strict obedience to the catholicity and elasticity of Islam. Afghanistan and Persia are gradually feeling the impact of their European neighbours and are introducing reforms in the light and standard of this century in conformity with the Islamic ideals. Arabia, the birth-place of Islam, the centre of Muslim culture and Saracenic civilization has been roused from her long slumber and things are shaping themselves quite in keeping with the dignity and glory of Islam. Dr. Stoddard in his preface says:—"The entire world of Islam is today in profound ferment. From Morocco to China and from Turkestan to the Congo, the 250,000,000 followers of the Prophet Muhammad are stirring to new ideas, new impulses, new aspirations. A gigantic transformation is taking place whose results must affect all mankind. This transformation was greatly stimulated by the late war. But it began long before. More than a hundred years ago the seeds were sown, and ever since then it has been evolving at first slowly and obscurely, later more rapidly and perceptibly; until today, under the stimulus of Armageddon, it has burst into sudden and startling bloom. Considering its various aspects—religious, cultural, political, economic, social, I have tried to portray their genesis and development, to analyse their character and to appraise their potency while making due allowance for local differentiations, the intimate correlation and underlying unity of the various movements have ever been kept in view."

Materialism—the crux upon which the edifice of European civilization and progress rests has shaken its foundation by the simple truths of Islam and its ideals of life, leading to the attainment of the spiritual goal of human perfection and eternal salvation. The purely mechanical or mechanistic process of growth and development is opposed to the doctrine of Islam. The conception of Allah—the God of Islam, the Creator and the Designer postulates the recognition of the purposive causation in human conduct, long before T. H. Huxley in his famous Romanes Lectures, exhorted us to defy the purely mechanical universe in the interests of morality and human welfare, or the inconsistency with which Bertrand Russell appeared as a social and moral reformer, an advocate of nudism, free love and the general principle of doing as we please, or of the ideal of philosophic anarchists like Tolstoy, Kropotkin and their fellows, the ideal of a world that

should need no government, because every man and woman would obey with perfect self-suppression and perfect wisdom the dictates of the universal ethics of human brotherhood.

William McDougall in "Religion and the Sciences of Life" says:—"The history of thought from the later Stoics to Newton, Voltaire, Priestley, and in our own time, L. G. Henderson and Joseph Needham, shows how readily men of science may accept initial teleology. Why, then, are they so reluctant to recognise the causal efficacy of human purpose?" On the other hand Christianity is fast losing its hold and the intellectual world is thirsting for something more in conformity with the practice of simple and elevating rules found in the Gospel of Islam. The theory of organic evolution has been exploded, and before the conflict between the great French zoologist, J. B. P. Lamarck who propounded the first modern theory of transmission of acquired modifications, and Charles Darwin's origin of species by natural selection and a belief in animal ancestry ever occurred to both the scientists and the theologians, the divine origin of man has been established and, if men had been evolving from animals centuries ago according to the claims of the biologists, it is not unlikely for us to witness the continuity of the same process during our time. Above all these conflicting theories and treatises on the origin of man, the belief in an all-embracing and all-powerful Creator captivated the mind of man by the impetus and the interpretation given by the Prophet of Allah in the desert of Arabia. He revolutionised the very basis of man's social and political institutions, and anticipated by centuries not merely in words but in practice, not only Rousseau and Marx, but also the most modern socialist reformer, Lenin himself in all that was really good in their social and political systems. It is pleasing to read how Leonardo Da Vinci expresses a belief in God:—"Let bigots talk at leisure and heed them not. The study of nature is well pleasing to God and is akin to prayer. Learning the laws of nature, we magnify the First Inventor, the Designer of the world; and we learn to love Him, for great love of God results from great knowledge. Who knows little loves little." How the world is moving steadily towards the ideals of Islam may be judged from the following dialogue:—'If this be Islam" asks Goethe, "do we not all live in Islam?" "Yes," answers Carlyle, "all of us that

have any moral life, we all live so."

The Prophet of Islam—Muhammad has given man his rightful place and crowned him with the title of vicegerency of Allah—the God of the Universe and the Master of the Day of Requital. God as defined in Islam is the most correct and comprehensive conception conceived of by Muhammad, the Prophet. This conception of God led a congeries of warring tribes, wicked, vice-steeped and often divided by tribal jealousies into a nation of angelic piety, saintly veracity and heroic courage that founded the Muslim Commonwealth unparalleled in history, and under its patronage science and learning flourished to the glory of mankind. Long before Western Europe ever thought of the great charter of liberty, Muhammad visualised the fruition of these virtues and planted the seed of true democracy on the arid zones of Hejaz which reached its culminating point when we read from history how empires crumbled, yearning for the growth of the right type of democracy as best understood and promulgated by the Messenger of Allah. Professor Lake says :— "It is a singular fact that, whilst the rest of the world was sunk in serfdom, Islam practised Liberty, Fraternity and Equality." The Great Teacher has beautifully said :— "All God's creatures are his family, and he is the most beloved of God who tries to do most good to God's creatures."

Islam—the code of nature, the purifier of human heart and the source of man's salvation—should deliver its message of hope, so that the regeneration of the world may soon re-assert itself. The duty of Mussalmans living in all parts of the world is to deliver this Divine Message to those in every nook and corner, and faithfully fulfil the great mission incumbent upon all Muslim devotees. The freedom to exercise one's free-will within reasonable bounds is a Muslim's great gift from God. It is His will that with the inter-play of His Divine Attributes we should find placidity and tranquility in Islam—peace and submission to the will of Allah.

We who belong to the wonderful confraternity of Islam should hearken to the Holy Quran—the word of God revealed to mankind through His Apostle Muhammad. Our loyalty and devotion should prompt us to carry the Message of Islam which in its broadest

outline may be summarised in these words. Universalism is the key-note of Islam, unity of God its sole slogan, brotherhood of man its cardinal tenet, a will to conquer its refreshing inspiration and the rest is the creation of theology and not the essentials of Islam. Let us resolve that our best legacy to the world is to clear all misunderstandings and encrustations that obscure the glare of the rising sun of Islam, dealing a death-blow to cut-throat competition and in its place, ensuring co-operation, righteousness and piety, which Islam teaches us with a set of simple rules to follow.

Ah! make the most of what we yet may spend
Before we too into the grave descend.

The Message of Muhammad.

PROF. F. GILANI, M. A, OF MEERUT COLLEGE.

Intuition is higher reason, and it has played a prominent part in the evolution of man for the last seven thousand years. Gifted geniuses broke through the sanctum of the mysterious, studied the invisible and proclaimed the truth to their fellow men. They examined the constitution of man's being, they discovered the intentions of the Maker from within his wonderful make, and pointed out the Ideal. They unveiled the great scheme behind the universe. They summoned humanity to the path of progress. They were the pioneers of their race. And the Prophet of Arabia, whose message will be summarised in this article, spoke the last word on the religion of the world.

The aim of religion is the development of man. The man is visible the man is also invisible. The body has a constitution. The soul too has a constitution. The development of each must be on the lines of its own constitution.

"God gave every thing its make, and guided it (on its lines)." [1]

The two constitutions are radically different. For, body is extensive, living in space and time. The soul is intensive, free

1. Al-Quran, XX: 50.

The HOLY QURAN

TRANSLATION AND COMMENTARY

BY

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from the limitations of both. Body is finite, the soul is infinite. Body is only a glimpse of the man. The soul is the real man, the eternal, the mighty, whose growth knows no barriers, whose possibilities are vaster than the universe.

Yet, the two constitutions are not divergent, or they would not permit co-existance for any span of time. The development of the one can never come in conflict with the other. The nourishment of the one never presupposes the starvation of the other. Man has laboured under a hallucination, and has imagined a clash between the body and the soul. He only confounded the acquired with the natural, the foreign with the native.

Religion explains the constitution of the soul—the real man, and aims at his development. The development is apparently two-sided—the development of the individual and the evolution of the race. The former assists the latter, the latter hastens the former. Both are the means, both are the ends.

> "Pursue the course (*din*) faithfully. It is the process of unfolding planned by God on the lines of which He has unfolded man. No change is possible in God's make. This is firm religion. But most of them do not know "[1]
>
> "It needs not that I swear by the sun-set redness, and by the night and its gatherings, and by the moon when at her full, that from state to state shall ye be carried onward."[2]

He constituted and developed.[3] He balanced and guided.[4] And He evolved man stage by stage.[5] This is the story of man's past, this is going to be the history of his future.

Man's soul (*ruh*) is a 'directive energy' (*amr*).[6] It claims 'intellect' and 'courage' as its main forces. Intellect implies the awakening of the soul that looks deeper into things, assigns them their true values and employs them for its own good. A clear intellect presupposes independent and balanced thought. And when it is marshalled by courage it unfolds the mystries of the universe—the visible as well as the invisible, makes brilliant conquests, extensive and intensive, and claims a closer affinity to God. Imagine man's possibilities.

> "See ye not how God has put under you all that is in the heavens and all that is on the earth, and has been bounteous to you of His favours both in relation to the seen and the unseen?"[7]

1. XXX : 30. 2. LXXXIV: 17-20 3 & 4. LXXXVII : 2,3.
5. LXXXIV : 19. 6. XVII : 85. 7. XXXI : 19.

Courage is the grit and 'go' of man's spirit. It is the dash of life. It is a divine power liberated in man to fulfil the intentions of the Creator. The development of man is entrusted to 'intellect' and 'courage'. Intellect, without courage, breeds every thing between gross superstition and pessimistic philosophy. Courage, bereft of reason, runs amok and terminates in barbarism. In the primitive man the two stood apart. In the cultured man the two co-operated, and built up civilizations, developed arts and sciences, and even discovered religion.

The gifted seers studied the lines of development in the constitution of the human soul. The intentions of the Maker were apparent in the make of man. They discovered man's capacities, and counted his attributes most of which lay dormant in him. They dived into the invisible behind the universe. They saw the same attributes in the Spirit of the universe potent to an infinite degree. They established the identity of the two, discovered the similarity between the two, and declared the affinity between the two.

God is the spirit of the universe, the rational energy of the universe, the Great Soul behind the universe. His rationality is manifest in the scheme of the creation, in the balance of the firmament, in the wonderful constitution of man's spirit. He is the life of the universe, He is the light of the universe. Yet, the universe cannot contain Him. The universe and He do not coincide geometrically. The universe is extensive. He is intensive, and therefore infinite.

Similarity between human soul and God is rather anticipated than attained. It speaks of his possibilities rather than of his possessions. God's attributes exist in man's soul, so far as man's soul is constitutionally fit to develop them in itself. His aim is to be God-like. He is the aspirer, God is the ideal. The happiness of his spirit depends on his race towards God. For, happiness consists in progress, not in peace. And happiness is eternal when the progress is towards the infinite. The Quran nowhere speaks of union. It only talks of nearness.

"O Man, thou must strive hard to thy Lord, then thou will approach Him."[1]

"There is no boon with which he (man) could be rewarded except seeking the face of his Lord the Most High."[2].

1 LXXXIV : 6 2. XCII : 19, 20.

The Creator helps man on his march towards his ideal. He has taken upon Himself the responsibility of developing[1]. And His intention for developing extends to every thing.[2] God becomes the co-worker of man in this work. The very existence of His attributes presupposes their manifestation. But, as a rule, man must take the initiative.

"God will not change the condition of men, till they change what is in themselves."[3]

So man must work for himself, work on the lines of his constitution, and work in the direction of his ideal. His constitution speaks of the intentions of his Maker. Working according to the intentions of his Maker means surrendering to the will of God. This is what is meant by Islam (*i. e.* surrender). Islam is active surrender, not passive. It is a surrender to a friendly power, not to an enemy. It means supplementing your will to the will of God. A Muslim is not "*Murda ba-dast-i-zinda*," as some Sufi thought. He is "*Zinda ba-dast-i-zinda*." Working according to the intentions of his Master again means *ibadat* (*i. e.* service). Islam does not stop at lip-service. It is not confined to worship and verbal devotion. It demands solid work on one's soul-striving on the path laid out for him by God.

"Whosoever wished the next life (to be prosperous and strove for it with effort while believing aright, the effort of all such people was recompensed."[4]

This work is two-fold—prayer (*salat* and *zikr*) and progressive actions (*a'amal-i-Saleh*).

Prayer is the first step. It is an effort to intensify one's yearning for his ideal—God, as much as a craving for His assistance in the work of his development. The greater the intensity of his yearning for his ideal, the stronger its influence over his conduct in daily life. If he keeps his ideal always in view or craves for it several times a day, he can miss few opportunities of progressing towards his goal.

Man discovered higher religion seven thousand years ago when a higher race sprang out of the semi-primitive population. The first genius of the new race planted a beacon of wisdom in Babylonia. The light radiated to the east and the west. Egypt and Aryana grasped the divine truth next. Syria, Pars, Greece and China followed suit,

1. VI : 12. 2. VII : 155. 3. XIII : 12. 4. XVII : 19.

and Arabia revived the true religion, improved upon it, and set the world aglow. The world took nearly six thousand years to build up a system for the development of man. As a rule, every religion formed the same conceptions of God and man and employed the same methods. Read between the lines of scriptures, and search behind the faiths and practices. The truth is present everywhere. God was pointed out as the ideal by every seer. His attributes were counted. Babylonia counted fifty-one. Syria and Ancient Persia completed a century. The Hindu scored to a hundred and eight. The attributes served as the names of God, and man tried sometimes one and sometimes the other as His chief name.

It is here that man stumbled. His conception of the ideal was defective. His ideal presented only one attribute. The other attributes receded into the back-ground. So the development of human spirit could not be uniform. The period of six thousand years shows a long history of man's struggle against this difficulty. The Hindu tried Ishwar (Master), Brahma (Creator), Parmatma (the Great Soul). The Persian called him Ahura Mazda (the All Knowing), and Khuda (the Independent). The Greek named him Zeus (the Light). The Chinese imagined him as Yang and Yin (the Creator). The Hebrew, like the Hindu, tried a number of his names one after another—Alion (the High), Shaddal, El or Elohim (the Almighty), Jehova or Yahweh (the Independent), and Gadd (the Father). The Hindu made an ingenious attempt to improve upon his conception of the ideal. He set up a Tri-murti, a god with three faces representing Brahma (the Creator), Vishnu (the Preserver) and Shiv (the Destroyer and Rejuvenator). It was an effort to keep at least three attributes of God prominent in the worshipper's mind But some philosopher preached long before the battle of Mahabharat that the universe was immobile. It was a block universe, and nothing could be added to it. So the worship of Brahma (the Creator) was given up, and the Hindu community divided itself into two groups—the Vishnuites and the Shivites. Thus an honest attempt came to an end.

The Arabian Prophet detected the mistake of the humanity. He saw that the unity of God was shattered, and man could never develop his spiritual self unless a comprehensive chief name was assigned to God. All the attributes of God must be equally conspicuous in the



THE CRICKET CAPTAIN

Mr. Syed Akhtar Hussain, son of a great Cricketer and a favourite of the students. Mr. Akhtar was invited to take part in the Bombay Quadrangular Trial Matches.



THE GENERAL SPORTS CAPTAIN.

Mr. Zahiruddin Nawab (Bobby) an enthusiastic Cricketer who has distinguished him self as a sound batsman.

chief name to enable man to develop all the attributes of his spirit. So he gave out to the world the *Ism-i-A'azam* (the Chief Name) that solved the difficulties of man once for all. It was *Allah*, the adorable, the ideal, the one whom man was designed to follow. It is the most comprehensive name covering all the divine attributes. It is unity symbolised. To preserve the unity further he added the word *Samad* (the un-analysable), whose attributes cannot be conceived of as independent of each other. His Allah is a Numerical Unity as also a Concrete Unity.

"Say Allah is a Unity, Allah is un-analysable."[1]

This is the greatest contribution of Muhammad to the Religion of humanity. He perfected the great system the world was evolving for its development. It is the entire human race, and not Arabia alone, that is addressed in the following verse of the Quran.

"To-day I have perfected for you your religion, and completed my gift to you."[2]

When the ideal is perfect and the course is explained, man's task is made simple. When the ideal is also the Maker, the Protector and the Developer, success is sure, provided man takes an active initiative.

Service to God (*Ibadat*) mainly consists in progressive actions (*A'amal-i-Saleh*). Human soul is impressionless when it is ushered into this life. It is innocent. It comes only with capacities. Conscious actions make it or mar it.

"Every soul carries the effect of its actions."[3]

Actions which contribute to its development are the progressive actions. The Quran has not enumerated them all. A few of them have been mentioned. For the rest a hint has been thrown to man.

"Say, I take refuge with the Sustainer of the dawn (of reason) against the evil of what He has created."[4]

The creation of God is neither good nor bad. Good and evil accrue from every thing under different conditions. Man is warned against the evil of every thing. This is the general law to guide man on the path of progress. The wrong move on the part of man is named

1. CXII : 1, 2. 2. V : 3. 3. LXXIV : 38. 4. CXIII : 1, 2.

by the Quran as *Ithm* (falsehood) and *Zamb* (retrogression). Sins may appear in a thousand and one forms. But each one is 'falsehood' and 'retrogression' on the path planned by God. An effort to escape a sin is *taqwa* (guarding one's self). The Quran does not believe in the sinful origin of soul. Sin is not inherent in man. It is foreign to the soul. The soul is constitutionally inclined to progress, and not to retrogress. So it can turn back any moment it realises its mistake. *Tauba,* which is generally understood as 'repentance', literally means turning or inclining. It implies a sincere return to the path. And spiritual progress being intensive, it is free from the limitations of time. It mainly depends on the amount of sincerity in one's behaviour.

> "Say, O My servants, who have wasted their souls, do not despair of God's mercy. He will save you from all your sins. He is forgiving and benevolent. And return to your Sustainer, and surrender to His intentions before affliction visits you. For, then you will not be helped."[1]

The progressive action is the pious act. While the false move is one that obstructs the progress of the individual or that of the society. Every progressive action develops man's spirit, as every physical exercise strengthens his body. Providence works on the principle of prompt payment, and never keeps its reward in arrears. The collective effect of accumulative action will assume incomprehensible proportions in the distant future and create heaven or hell for the subject.

There is a climax for the body. The soul is free from such limitations. Its capacities are vaster than one can imagine. Potentialities once awakened in it through progressive actions give it a start on the path of eternal progress which crosses the barriers of death and scales the heights our imagination fails to measure.

1, XXXIX : 53,54.

The Mission of Islam and the Church

H. H. Princess Dayang Muda Khair-un-Nisa Gladys Palmer of Sarawak.

Half asleep in the comfort of the artificial security of a civilisation the Western world has been so proud of, Europe brutally awoke to the appalling reality of the Great War.

Conventions, conferences, treaties, the most sacred engagements were torn, broken, foresaken. For four long years blood was shed in streams and thousands of young lives were sent to death every single day.

Only a few years before this catastrophe the same men that stood bombs and rifles in hand, had spoken of human fraternity and glorified the achievements of morality and progress. Five million dead bodies scattered among the enormous grave-yards of the battle-fields, many more wounded silently suffering, bear witness to the flagrant denial of the poor artificial structure of Western Progress.

Yes indeed, this civilisation achieved the conquest of air, produced high speed engines, perfected machines capable of doing mechanically the work of many dozens of men but at the first crisis it turned all these machines into a means of destruction, suffering and devastation.

For the sake of material profits men slaughtered their brothers, traded on their most sacred feelings and built up huge profits on the bones of those whom they sent to death.

Lavishly, in every country, the clergy representing God, blessed machine-guns, warships, torpedo-boats, heavy guns and bombing planes.

His sacred benediction was involved on engines of torture and under His Holy Name men were trained to cruelty and hatred.

Four long years elapsed accumulating ruin, desolation and misery before the bugles of the Armistice sang the long forgotten song of peace on a cold night in November. The war was over and the Western world contemplated with horror the ruins and carnage it had spread over the earth.

Revolutions, fresh blood-shed, hunger, indescribable misery followed the war, bringing Western civilisation to the fatal doom of an almost universal bankruptcy.

The present day crisis all over the world is the forerunning sign of the inevitable end. No leagues, commissions, unions, committees can alter the inexorable steps of destiny.

Nothing can save the world sinking back to wilderness, save the immediate return to the Word of God.

Space is too limited here to analyse all the causes, which brought humanity to its present condition.

Let us mention the most important one: materialism and forgetfulness of the Word of God.

How much the Christian era is to blame for this it is difficult to say, and it would be unjust to state that this civilisation was altogether wrong. No, the eternal Truth revealed to men by Christ gave an immense consolation to those who were disinherited, and brought to the world the beautiful idea of a sublime dream.

But since the day when by their falsehood, lust, hypocrisy, men who pretended to represent the highest morality, twisted the glorious meaning of the Word of God to serve their own benefits and crushed the divine Truth under the insipid dogma of the Church, this civilisation was doomed to decay.

As I have already stated in my various articles, Humanity slowly evolves in accordance with the will of God, following the law which under different names is mentioned in the holy Scripts of every creed.

This evolution is in no case to be compared to a straight line and often periods of regress follow the glamour of a high civilisation. India, Egypt, Babylone, Judea, Atlantida, Rome, Mexico, etc., etc. are sufficient examples to illustrate this statement.

But invariably, when apparently the whole of humanity seems to lose the right path, the powerful voice of a messenger of God calls men to their duty, reminding them of the eternal Truth.

Krishna, Manu, Zoroaster, Abraham, Moses, the Jewish Kings and Prophets, Jesus, appeared at different epochs to show humanity a new path towards the eternal aim.

The last Prophet appeared at a time when the Word of God was almost silenced by those whose interests were to distort it.

In our lecture in Paris we had occasion to mention this special grace of God which in our opinion shows the greatness of the Mission entrusted by God to Islam.

We must not forget, and this can never be repeated enough, that whilst the whole of Europe subjected by the Christian Church was sunk in the appalling darkness of the Middle Ages, Islam lit the bright torch of Science and Progress which opened the way to the Renaissance. While poor human beings, guilty only of having desired knowledge and Truth, or those who refused to submit to the gross superstitions of the Church, were being burnt alive at the stake by ignorant priests, the courts of the Caliphs were the centres of culture, science and tolerance. The evolution of Islam is another proof of the great future of this last revelation of God.

For 1300 years the Koran has been kept pure of every alteration and the Word of God, once delivered to the Prophet, comes down to us as pure as it was at its origin.

Today when the whole world is struggling in a vain effort to recover its lost balance a new and a bright future is opening before Islam.

As once before, Islam has to bring to suffering humanity words of consolation and hope.

We see with pleasure the increasing interest taken by the élite of the West in Islamic Theology.

Negligible before the war, the number of Muslims in Great Britain is speedily increasing and England alone counts about 20,000 Muslims who declared their adhesion after the war. An important movement has been started in Germany, Austria, France.

But the influence of Islam has shown itself long before our time. Some famous religious orders are nothing else but a copy of Islamic fraternities.

The greatest writers of every epoch in Europe have been strongly influenced by the Islamic ideal.

In another article we will speak more fully on this subject. For the moment let us remember only the great influence of the Muslim thought on the West. But if the East has kept pure the high ideal

of Spiritual virtue its external life has remained dormant. After the brilliant period of the early Caliphates the Tartar invasion has seemingly stopped the material evolution of the Muslim countries.

We say seemingly, as this period allowed to amass an amount of potential power which made it possible for Turkey, Egypt, Arabia, Persia, to accomplish in a few years the work which other lands have accomplished in a century.

Unmistakably Islam is progressing and the immense resources of the Muslim countries have hardly been touched. A great economic and moral future is reserved by God for these lands. But unfortunately often together with the fruits of European culture, the Muslim student brings back to his land the vices of the West. Religious indifference, superstitions, atheism, materialism, bolshevism seem often tempting to superficial brains and the Muslim youth who has a great work to fulfil in life, might be led astray by vague and empty considerations. When we analyse the causes of the decadence of the West we find these same things at the root of it.

Progress is only possible if the material evolution is followed by the spiritual one, or if the first one is led by the latter. The lesson of the Great War has been a proof of what Humanity is capable of when it has forsaken the Word of God.

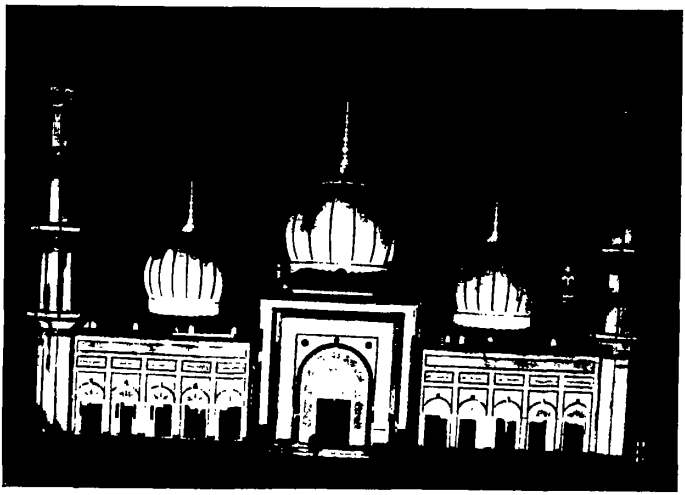
Therefore we have to admire the work of the great centres of Tradition and Faith such as Theological Universities, which keep burning the glorious torch lit 1300 years ago in the sands of Arabia and which is still shining as a beacon of Hope across the stormy sea of present day realities.

* * *

UNIVERSITY GRANDEE

A night-bird inhabiting the suburbs of S. S. Hall—gentleman by nature, guest by profession, C-in-C of election-campaigns, a cold store-house of Aligarh traditions—avoiding vendors by instinct, patting the bearer on the back on principle and goggling at the "freshers" for effect—a past-master at the art of wording out M. O's by telegraph—comes to you with a guffa and gets away with your gold-flake—the good old grandee.

ZIAUDDIN S. BULBUL,
IV Year Class.



THE UNIVERSITY MOSQUE
(As seen by night.)

The Day is at Hand.

The day is at hand:
The heedful stars fade.
Night's blanket of shade.
That covered the land,

In the grey eastern sky
Lies scattered and torn.
The sun leaps on high.
A new day is born.

"H".

Hymn.

With all my heart with all my soul,
I love I adore the only God,
Allah is sole and only Lord,
Him I worship, Him I adore.

Creation shows His wonder signs,
A blade of grass His wonder mind,
Allah is sole and only Lord,
Him I worship Him I adore.

To Him my prayers I daily make,
To win His favours daily toil,
To know His mind I read His Book,
Follow His Prophet to mend my ways.

So bless me daily Lord of all,
Bless one and all assembled here,
La-ilaha-il-allah
Mohammed Rasool Allah.

BADIUDDIN.

Father-Land.

———:o:———

Oh the land where the juicy wines
And melons full of honey
Grow wild up the steep inclines
And fields that are sunny;

Oh the land with a snowy winter
And a summer that is spring,
With mountains that are mostly barren
And without the flutter of wings;

Oh the land where Firdausi sang
Amidst the clang of war,
And made it into a centre of learning
With scholars from afar;

Oh the land where Mehmood of Ghazna
Grew up into a man and fast
Conquered with a handful of men
A land mighty and vast;

Oh the land where Afghani lived
And preached the Brotherhood of man,
The glorious leader of a Lost cause
And the standard-bearer in its van;

Oh the land of Liberty and manhood fine
Be discreet; no more traitors please;
The child is weak and a faltering step
May take away its only lease.

This is the land I love, I love
Though barren, dreary, one-half sand,
And without the cooing of the dove
Yet, it is my Father-Land.

S. Abdur Rauf.



Aligarh Fair 1934.

———:o:———

(*No personal reference intended.*)

I

Gay throngs
Passionate songs
Motley crowd
Ladies proud

Founts and lights and lamps
Shops and cafes and camps.

II

Exhibition and races
Bright young faces
Bazars and shops
Mutton roast and chops

Cinemas and shows and merry-go-rounds
Din and noise and medley of sounds.

III

Flirts and flappers
Lovers and lady-killers
Society girls and spinsters
Mixed club men and bachelors

Gazing at the starry heavens,
Or flirting in Austin Sevens.

IV

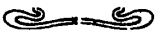
Villagers and rustics
With turbans and sticks
Collegians in suits and hats
Sportsmen with balls and bats

And nuns from local Colleges and Schools
Looking widely through dark covert pools.

V

Wild is the revelry
In moments of devilry
When from the brimming Cup
Of frivolity they sip and sup
And that's the kind of goodly fair
You see they have in "Aligaire"

JAMIL AHMAD



Snake.

I

Living passion
'Mid material grass
Gaily coloured in silver or brass
Leaping, hissing
Shinning, gliding
——— Thy crooked wavy path.

II

A courtezan bright
Going out a-dancing
Sensuous, exciting, alluring;
Like a willowy bog-light
In the stormy dark night——
Feeding 'pon innocence
And upon our sense
With a parting kiss
A fatal parting kiss
Lest no other lips may
The troth ever betray.

JAMIL AHMAD

Education or Humanising Man.

SRIMATI G. SUMATI BAI, B.A., L.T., E.P.M S.

If one should question the utility of university education, he might be laughted at as an ignoramus : and yet the query may be laudable considering how every year a number of those that leave the university porticos swell the legion of the unemployed. It might then be argued that the objective end is not the only aim of university education and that the subjective aspect of it is more important. Be it so, but what is the proof of it ? In what way is the university-man better than the man who has not had his education? Is he at least free from those prejudices of caste, class, colour and creed that have been the curse of mankind ? These are queries to be considered.

Primitive peoples in the early days of their exodus were full of fears and doubts regarding the unknown lands into which they sojourned. They suspected each other and warred with one another. Every tribe to keep itself compact contrived its gods and its codes which later became its creed. Intoxicated with the creed, the people developed the tribal consciousness : each tribe in its turn considered itself the chosen people of God and fought with the neighbour. The Jews for instance called themselves the 'chosen of God' and so did their enemies, the other tribes of Canaan, and each justified its right to prey on the other. The same history it is—later during the mediaeval and the successive ages—when we hear of the Islamic and Christian peoples waging war on one another and calling it the 'cause of God.' The crude creeds of the ancients developed a polish and became the latter-day religion. The tribal distinctions of the primitive man became the religious differences of the mediaeval man : but with this difference, the first we call barbarism, the second civilisation.

The modern man but treads the path of his predecessors, who in the name of the tradition of the land, or the patriotism of the people, or religion, he even to-day perpetrates hatred between man and man. The Hindu, the Christian, the Musalman, the Parsi, all hate one another ; true to their religion of course ! It needs no comment here

to point out as to what horrors these religious differences have led. But cannot these be put an end to ? 'Yea' surely ! And that is the burden of education. Education worth its name should sink all its differences. If the university is founded on reason as well as religion, on science in the place of tradition, then only can it justify its significance. Its votaries should scatter the perfume of knowledge and never the seed of squabble. Every moment of their life will then be in tune with Humanity at large. Who then will question the purpose of that university education which gives the impetus to turn the human into the humanitarian ?

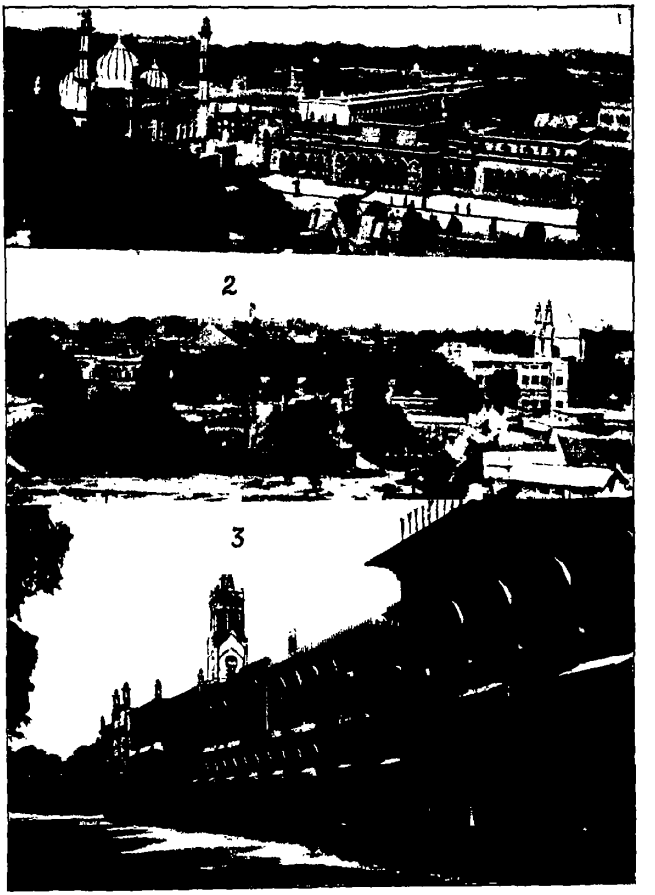


Child Education and Montessori System.

MISS QAMAR JEHAN JAFAR ALI, MONTESSORI DIP. (LONDON).
Head of the Infant School, Muslim University, Aligarh.

The most important problem before us to-day is that of Child Education. Unfortunately in this country such an important problem is not given its due place and is entrusted to those who do not command much knowledge. In fact they are usually persons ignorant of the right methods of training children, their only qualification being a lower or upper middle certificate. A glaring instance of this may be found in the lower primary schools. now started under the pseudonym of free compulsory education schools. As for the secondary education the remarks of Hartog Committee hold good. It would suffice to say that the present Indian Universities are more or less big factories of manufacturing a good number of clerks. A change has been proposed lately to be adopted in the educational curriculum by the U. P. Government. But whether it can achieve any practical result remains yet to be seen.

To come to the infant education: There has been made a feeble ittempt to adopt the Montessori System. Aligarh Muslim University authorities seem to have realized early the necessity of introducing this system and it is gratifying to note that some other institutions have also followed it.



1. A View of the University Arts Side buildings from Clock Tower.
2. Same View from the tank.
3. Where the University Administrative Departments are housed.

Outside India one is wonder-struck to observe the keen interest taken by the people in child education, which, really speaking, is the most important factor in nation-building. If infant energy is directed through proper channels and a correct method of education with the right curriculum is adopted for the primary as well as secondary education, much of the unrest mostly due to unemployment can be avoided and the money spent on suppressing the revolutionary tendencies can be utilised for better educational purposes.

No serious attempt seems to have been made to solve the problem of education, and particularly infant education. The political question is regarded by some as the most vital one, but in view of the importance of child education which is the stepping stone of law-abiding citizenship, it becomes only a secondary one. Truly speaking it is the problem of child education which needs our greatest attention.

Our ignorance of the importance of sound child education is mostly responsible for a good many failures in our national life. It is, therefore, about the personality of the child and how it should be developed that I wish to say something.

We all know the child is the father of man. Our activities, therefore, should be directed towards improving him and building his character. If it is not done, then, it is simply idle to talk of reforming our nation, because in the case of an adult, when once his character is shaped, it is well-nigh impossible to reshape it. Now, the education to be imparted must not be confined to a narrow circle but must cover the intellectual, moral, social and spiritual aspects of life, and, further, the bug-bear of teachers' authority should be kept as much away as possible. What I mean to say is not that the child should be given any undue licence but that he should be given a fair chance of developing his inherent faculties and should not be made an irresponsible kind of person by the aggressive use of the rod. In short, all unnecessary interference is to be avoided.

As matters stand, the Montessori Method is the best known method. It is the only system which seriously aims at developing the physical as well as the spiritual side of the life of the child. In other

words, the system aims at creating a wise, moral, intrepid and fearless human being. For instance, in this system the evironment suited to the age of the child is created in the sense that when the inner creative force or urge of his spirit wishes for any outward material to express itself,he can always be sure of finding it in his environment.

As has already been hinted at, the teacher or educator of the child must, first of all, understand her duty and realize the limitations. In the class-room she must keep herself in the back-ground and give help to the child only when it is needed. She should present the child with the material, and without verbal explanation, show the way in an interesting manner how certain things are done. When the child is left alone to resort to his mental and physical resources and he does not do a thing rightly, it does not matter much. The object is not that he should do everything correctly, but that he should exercise his muscles and his power of thought and bring into play all his latent powers. It is safe to say that whatever the child can do himself should on no account be done by the teacher. Children should have full liberty in their thought and action, but that does not mean chaos.

Humanity, which, like the rising sun or the flower in the first unfolding of its tender petals, manifests itself in all its intellectual splendour during the tender and beautiful age of childhood, should be respected with religious veneration. If an educational act is to be beneficial it can only be that which tends to help the complete unfolding of life. To be thus really helpful, it is necessary to avoid vigorously the arresting of spontaneous movements and the imposition of arbitrary tasks. It is of course understood that here we are not speaking of useless and dangerous acts, for they must be suppressed and any tendency towards them totally destroyed.

The fact has now been established that it is only in the atmosphere of due freedom that a child can manifest itself naturally and spontaneously. The teacher is to direct its stream of life through the right channels. She ought to be at hand when help is needed. She should be like the vitalizing sun awakening young life and spirit with her love and helpfulness. She must not limit her action or

mere observation but must proceed to experiment. The more fully a teacher is acquainted with the methods of experimental psychology the better will she understand how to give lessons properly. It would then be a mere question of giving the child the right hint and developing his imaginative faculties ; and the child will find out the rest for himself.

When the teacher gets into touch with her pupils in this way, a mutual understanding is created, awakening and inspiring the life in them as if she were the Guardian Angel. She comes into possession of the confidence of her pupils and a sign from her is sufficient to check them from going astray. She is recognized and listened to by all of them. Discipline is obtained as if by magic.

It is really astonishing to notice how children develop themselves through really methodical means. There is no such thing as a naughty child. It is we who make him so and create in him the mischievous spirit. There is energy in him and it must manifest itself in one way or other. If we take care and provide the right kind of environment inside and outside the school and keep on directing his energies into proper channels, we are sure to succeed in building up an ideal child.

The child is a sacred thing. We ought to respect it as all the great men of the world have done. The fact cannot be over-emphasized that the child is the future hope of every nation and much depends on the way he is brought up and educated. Hence we ought to take every possible care and provide every facility for children to allow them to develop rightly their dormant faculties. But this is only possible when the energy and attention of parents and educational authorities are directed towards this end in all seriousness by adopting the right methods and selecting a curriculum suitable to the requirements of the country, its genius, and its people, at the same time, keeping pace with the changing times.

Societies for Promotion of Education in Punjab.

MR. SHEIKH ATAULLAH, M.A.
(Lecturer in Economics).

Adult Education.—

General education is the very basis of all life—religious, moral, intellectual and economic. The Department of Co-operation, in starting Night Schools for the illiterate adult population of the Punjab rural areas took a much-needed step in 1920. Look at the table of progress or shall I call it the table of failure of yet another praise-worthy effort of the Department of Co-operation. It is a table of painful failure which is bound to breed a sense of utter helplessness in the workers.

Night Schools were started in 1920 and for some time like all new forms of co-operation in the Punjab, did flourish on account of the proverbial enthusiasm of the start. The success of a school depends upon its management, teachers and the type of students it attracts. Let us see how each of these classes has contributed to the failure of these schools.

Teachers.—

Good teachers, true to the sacred traditions of this noblest of professions, are essential to the regeneration of a country. The establishment of Night Schools did mean an honest effort at laying the foundations of a better rural life in the province. But no school can achieve any measure of success where teachers of the right type are not to be found, more so in case of village night schools where a teacher has to train old rustics—a set of pupils unaccustomed to any discipline and hopelessly unmindful of their work or its ultimate usefulness.

For reasons of economy or selfsacrifice the Night School teacher is either the secretary of a local Co-operative Society, any literate cultivator or as in most cases a local school-master. It was supposed that a teacher in a Night School would either be working without any payment or at the most for a small allowance. It was, however, soon discovered that the Societies could not seriously count upon either

the self-sacrifice of the honorary workers or the contentment of those accepting small allowances.

The teachers did not and I should think could not give their serious thought and attention to this work because the remuneration bore no relation at all to the hardship involved in the greater mental fatigue caused after the day's work. The blank-looking unresponsive dullards ranged round the teacher enhanced his mental worries. The greatest torture for a teacher, that I can imagine is to place him amongst confirmed aged stupids who lack the physical briskness and mental alertness of a school boy.

The Department of co-operation felt that trained teachers were essential, perhaps more essential in the case of adults than in that of the young. Such teachers could not always be had. The lack of good teachers has thus materially contributed to the failure of many an adult school. Thirteen such schools in Gurdaspur and six in Sonipat were closed in one year for the dearth of teachers of the right type. Some times when an efficient, self-sacrificing and sympathetic teacher of a local school had given an exceedingly hopeful start to a school, his transfer saw the end of all his labours and sacrifices. His successor is a stranger to the village, presumption goes against him, he may be better than his predecessor but there is a stampede out of the school. Old men seek and use every such opportunity for throwing off that unpleasant burden of stuffing hard things into their stonny heads. But with the old teacher for one reason or another they must have suffered it perhaps to the end for the Punjab farmer appreciates personal relations more than anything else.

Pupils.—

Although illiteracy cannot be banished if we neglect the adult illiterate, yet it must be recognized that the old man cannot learn so easily as does the child. The adult pupils at the Night Schools presented peculiar difficulties. The greatest difficulty these schools had to face, was the unwillingness of the pupils to attend a Night School after the day's toil. Enthusiasm of the pupils vanishes into thin air soon after its first exhibition is over. Moreover Night Schools cannot be run during some months in summer. In some cases the Night Schools had to be closed after the originators had acquired literacy.

That happened at Gurdaspur and Lyallpur in 1922. At a very early stage of the Night School movement it was discovered that the school primers written originally for children would not interest the grey-headed pupils. The subjects and the media of instruction should have an attraction peculiar to them. Hence it was decided to involve the help of the magic lantern and the cinema dealing with agriculture, hygeine and other subjects of interest pertaining to the Punjab village life. The unsuitability of the primers for the adults was felt to be such an obstacle that new primers for the adults were got prepared and introduced in 1927. Unfortunately since then a progressive decline has set in so far as the number of schools and pupils is concerned. The Education Department in the Punjab did appreciate this attempt on the part of the Department of Co-operation and in 1924 placed a sum of Rs. 5,000 at the disposal of the Registrar to be utilized towards giving momentary help to such schools. In some cases District Boards sanctioned grants-in-aid to these Night Schools. As the table given below indicates some of the successful Adult Schools were taken over by the District Boards.

Achievements.—

Quite a number of people have obtained their literacy certificates during a little over a decade's experiment in adult schools. People of all professions sat side by side as pupils and their ages varied between 18 and 60. Not only that. Even father and son could be seen sitting together in such schools. Some perfectly illiterate persons did attain literacy enough to work as Secretaries of Unions and independent shop-keepers. An old Numbardar could read for himself the revenue demands which had been a mystery to him for over 40 years. In 1926, at a Conference of Adult Schools in Pakpattan, "an aged man, blind of one eye, and seeing imprefectly with the other, was the occasion of a demonstration when he came forward to receive his literacy certificate."

The Adult Education.

Year.	Total Number of Institutions Registered and Unregistered.	Number of pupils.	Literacy certificate issued to.	Schools for women	Taken over by the District Boards.
1921	100	1,783			
1922	75	1,122			
1924	125	1,766			
1925	127		400		
1926	269		200	8	
1927	201	4,100	291	6	
1928	107		668		66 cancelled as worthless.
1929	59		293		47 cancelled as worthless.
1930	26				34 cancelled as failure.
1931	17			..	
1932	12	318	105		

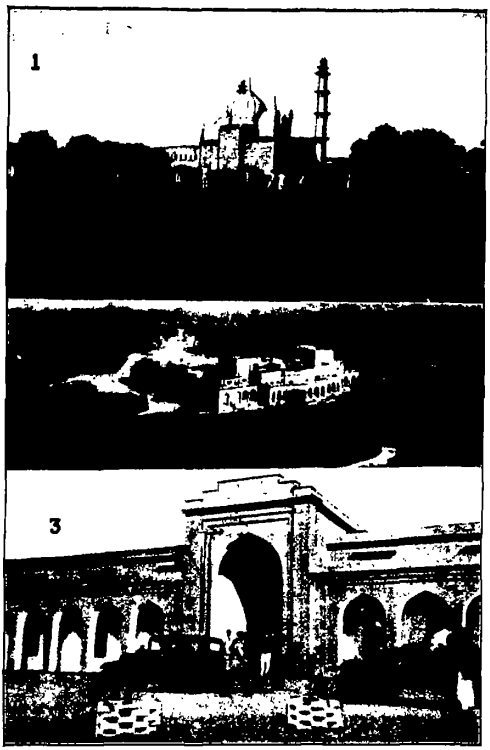
Compulsory Education.—

Adult Schools were started in 1920 and the Department of Co-operation seemed to be in a mood of atonement for the sins of others. In 1923 it decided to take up another and a more promising position of attack against illiteracy. Old people, for one reason or another may not and in a country like India, perhaps, cannot learn. I believe with the Registrar Co-operative Societies who in reviewing the working of the Adult School in spite of his hopes and enthusiasm in the beginning, was forced to observe : "I doubt whether the number of those whose life has left their brains in a condition to absorb such knowledge is large enough in a village to support a school" Does it imply the beginning of a realization that we did not begin at the right end ?

Compulsory school societies were started in 1923. These societies were organized amongst parents who bound themselves, under a penalty of Rs. 50 for default, to send their children to school for a full primary course. The first society was started in Hoshiarpore with 25 parents. Sirsa tehsil organized 5 societies with 303 members and sent 220 boys to school. The one great educational and economic advantage of such an assured supply of boys to the schools is the establishment of a two-teacher instead of one-teacher-school.

The Education Department was found more than willing to co-operate with a view to ensure success and expressed its readiness to start a lower Middle School where-ever a society guaranteed a sufficiency of pupils. This voluntary compulsion seems to have worked extra-ordinarily well and the Registrar told us the very next year that where-ever schools had been closed for lack of pupils, the complaint was against lack of accommodation. During the same year arbitration proceedings had to be adopted against 48 defaulters. Twenty fines were imposed and realised. "The sinners" as the Registrar puts it, "repented after payment and sent their boys to school."

The year 1925 brought yet another proof of the active imagination of the Co-operative Department in the registration of School societies for Girls. Of course in the case of schools for girls the problem of securing a teacher, as was to be expected, did prove a



1. The Cricket Ground and the Mosque
2. The University Hospital.
3. Entrance to the University Market.

difficult one. Two of the girls' schools in Montgomery failed in 1926 simply because teachers could not be had. That was not all.

Even all the members too did not realize the usefulness of imparting education to that section of humanity, which the civilized world calls the 'better half'. "One of these societies in Lyallpur fined no less than 14 of its members for a disloyal agitation against it; the factious plot was suppressed, and the parents sent their girls back to school. It should be emphasized that the action was taken by the elected Committee of the Society, not by the inspecting staff." (Report for 1925).

During 1926, eighty fines amounting to Rs. 1,200 were imposed but only Rs. 200 were realized. The Department described it as "a tendency to impose heavy fines by way of a threat and to remit them when the sinners repented." Some societies as far back as 1926, showed slackness and took no action against defaulters. Infliction of fines led to the break-down of a society in 1927. In 1932, the imposition of heavy fines, in Amritsar, resulted "in the local school being burnt and the books of the society being stolen". The latest report just issued makes the infliction of fines and their non-realization look like a hopeless farce. During 1933 fines amounting to Rs. 669 were imposed and the stupendous amount of Rs. 10 was realized. It is exceedingly painful to have to record, as the Report for 1933 indicates; "One society in Jullundur has gone into voluntary liquidation, as the members of the Committee could not face the displeasure of those who did not send their wards to school, by enforcing the bye-laws".

The Annual Report for 1932 observes: "of the societies that now remain, the majority are functioning moderately well, if without great enthusiasm. The cause of failure of such societies is the universal apathy of the cultivator. He is too stupid to understand the necessity of education for his children. But the necessity of utilizing the boy's labour on the farm is very often the only motive of the members' uncharitable resolve. The new bye-laws of such societies allow for this difficulty supposed or real in the form of requiring the presence of at least one son in the school where nature has been more generous in granting this gift."

Co-operative Education Societies seem to be dying out and the Department seems to be well prepared for their burial. The fall in number of societies and slackness in their operations is nothing extraordinary. Institutions run by the District Boards and the Education Department essentially suffer under the same disadvantages. That is true of India as a whole. Attendance at schools is highly unsatisfactory and the percentage of those completing their full primary course is hopelessly small. Whenever a real effort at bringing about a lasting improvement in the life of rural India will be made, general education of the masses will be the starting point. These Education Societies shall have to be revived not only in the interest of Co-operation but of education and the much-talked-of Rural reconstruction in the Punjab.

Compulsory Education Co-operative Societies.

	1924	1925	1926	1927	1928	1929	1930	1931	1932	1933
Number of Societies	45	79	140	158	148	140	116	101	85	84
Members	2,630		6,728	6,804	7,275	6,814	5,635	4,930	4,017	4,158
Boys and Girls (*a*) attending the School.			6,700	6,285	5,734	5,443	4,175	3,398	2,873	2,919
(*b*) Who should have attended.					6,162	6,050	5,214	4,215	3,661	4,456
(*c*) In 3rd Class				833	1,008	1,077	725	596	616	511
(*d*) In 4th Class				592	747	873	624	497	473	442
Fines (*a*) imposed			80	99	143	144	128	68	48	64
(*b*) Recorded			Rs.1,200 Rs. 200	Rs.1,300 s.R 365	Rs.1,398 Rs. 149	Rs.1,195 Rs. 205	Rs.1,279 Rs. 95	Rs. 776 Rs. 119	Rs. 538 Rs. 52	Rs. 669 Rs. 10
Girls' Societies			5	6	12	10	10	10	9	11
Pupils				277	180	303	344	301	303	369

Indian Industries and Japanese Competition.

MOHAMMAD SHAGHIL B. A. HONS. (CAL) ; M. A. FINAL CLASS.

The most recent phase—infact the most notorious feature—of the Indo-Japanese Trade has been the depreciation of the Japanese 'Yen'. Depreciations are due to several causes but of special interest to us is the fact of a country's going off the Gold Standard. The gold link being broken the value of currency will fall particularly the foreign exchanges value, for gold is the measure of relative values of currencies in International Trade. Japan has gone off the Gold Standard. Its Yen has consequently fallen in value. The foreign exchanges register that.

The normal exchange ratio between the two countries, before the depreciation of the Yen set in, was Rs. 137 : 100 Yen. Now it fluctuates in the neighbourhood of Rs. 80 : 100 Yen.

What is the effect of this change of ratio on India's trade with Japan ? To state the result atonce, India's export to Japan will dwindle, whereas her imports from that country will mount up. How is this? The Indian importer has to pay for his purchases not in silver rupees but in Yen, which is the accepted currency in Japan. In other words, he will try Yen at the Exchange Banks and make over to his creditor in Japan. Suppose an article costs 100 Yen to the Indian merchant. He had formerly to forego Rs. 137 to get those 100 Yen. But since the Yen has depreciated fewer rupees would do. At present Rs. 80 (approximately) are sufficient to buy the 100 Yen. Obviously the Indian importer will be able to sell his imported goods cheaper than usual. Imports will increase. The consumer would be selling Japanese goods cheaper than ever. The Indian exporter, say of raw materials, would stand to lose by the depreciation of the Yen. The Japanese importers of it have now to pay more Yen to get the same amount of rupees to make over to their Indian creditors. Demand for Indian raw materials will fall. Exports would be checked. Thus we see that when the Yen depreciates the Indian exports suffer and imports increase—an unfavourable balance of trade. What is the relative position of Japan ? It is exactly the other way about. Her exports increase and imports fall—a favourable balance of trade.

India is a loser, everybody says. Something must be done. Tariff walls should be raised at once against Japan. That is the usual trend of thought but then there are those that shock us by asserting that India, its millions of poverty-stricken, benefit by the depreciation of the Yen. Have the general body of the population gone mad? Or is it only a pretended zeal that is displayed by a few?

We have seen that the effects of the depreciated Yen would be to increase imports and decrease exports. Japanese imports, being sold at abnormally reduced prices in India, outsell competing home products. Indian Industries manufacturing those commodities suffer heavily. So heavy is the depreciation that even the existing protective tariffs are of no avail. The fall in prices of Japanese imports, in some cases more than 50%, has attracted large imports to this country. An examination of a few recent statistics will illustrate the point.

1.—Some Price Statistics :—

Sl. No.	——	Japanese prices.	Other foreign prices.	Local cost of production.
		Rs. as. p	Rs. as. p.	Rs. as. p.
1	Potash Alum ...	3 13 8	5 4 10	5 4 0
2	Magnesium Sulphate ..	2 10 0	3 4 0	4 0 0
3	Ferrous Sulphate ...	2 0 0	2 6 0	3 0 0

Sl. No.	——	Prices of European imports 1933.	Selling price of indigenous manufactures 1933.	Prices of imports from Japan. 1932	1933.
		Rs. as. p.	Rs as p.	Rs. as. p.	Rs. as. p.
1	Tea Cups and Saucers	6 0 0 (per doz.)	1 4 0 per doz.'	1 4 0 (per doz.	0 9 0 (per doz.)
2	Tea pots ...	24 0 0 (per doz.)	6 0 0 (per doz.'	6 4 0 (per doz.)	4 4 0 (per doz.)
3	Lavatory basins ...	15 0 0 each.	12 0 0 each.	...	9 0 0 each.

II.—Japan's percentage share of Indian imports :—

——	1930 31 (before the depreciation).	1932–33 (after the depreciation).
Alum ...	1·1 per cent.	17·6 per cent.
Earthenware ..	16 „	25 „
Porcelain (Electrical) ...	22 „	35 „
Porcelain (other kind ..	83 „	91 „
Bangles ..	40 „	56 „
Bottles and phails ...	57 „	65 „
Soap ...	·2 „	1·5 „
Rubber manufactures ...	1 „	7 „
Hosiery (cotton)– stockings and socks ...	46·1 „	66·2 „
Hosiery (woollen) ...	2·4 „	29·7 „
Woolen piece-goods ...	2 „	5 „
Cotton belting for machinery ...	nil	2 „

From a close perusal of the above statistics, we learn among other things that :

(1) Japanese imports have enormously increased,

(2) Japanese manufactures hitherto not sent out to India have begun to be exported to India,

(3) Industries which were favourably competing with Japanese manufactures were now being left behind,

(4) the tariff walls raised against Japan are being scaled over, and

(5) all this simply because the Yen had depreciated. If Japan can offer cheap goods to the world, it is to her credit but when such a device as the 'depreciated Yen' is resorted to, we have a case of unfair competition belonging to the

category known as "dumping." Indian Industries, as a consequence, would have to be closed down or continued to exist as losing concerns expecting the foreign exchange to adjust itself.

Japan's industrial position would become stronger than ever and possibly an economic conquest by Japan would be complete. Japan is flooding the markets of the world with her cheap manufactures. No one doubts the Industrial efficiency of Japan but when she has recourse to "dumping" it is a cause for alarm. Suppose nothing were done (in the hope that the currents of international trade would adjust things) then the increased demand of Japanese manufactures would give an impetus to her industries to affect further economies and efficiency, thereby offsetting the effects of an increased flow of gold in the country. The monetary mechanism of the world is not as simple as it was in Pre-War times. The pure Gold Standard of those days has been supplanted by a net-work of 'managed currency systems,' which might still further offset the effect of an increased flow of gold in the country on prices.

The world has awakened to the fact and every nation is devising measures to combat the evil. Why should we not be active specially when Japanese maunfactures are flooding the eastern markets to exploit the low incomes prevailing in these parts. We have seen that Indian Industries will be swept away and that unemployment will become still more aggravated. It is curious, however, that the export of raw materials from India will continue to maintain itself. To understand this, it must be remembered that a large stock of raw materials imported by Japan is exported back to India in the form of finished products. The higher prices of the raw materials being counteracted by the gain on the depreciated exchange when exporting back, and Japan's piece-good trade will not be affected.

Those who are not alarmed by the depreciated Yen feel that the consumers benefit in this way. It is said that India is the land of the poor. It is a blessing for its poverty-stricken people to get things cheap. Japan is doing the philanthropic service. Industries no doubt suffer but the industrial population stands nowhere against the 80 per cent agricultural population. It is the Agriculturist who is

unthinkably poor. The low Japanese prices enable him to reap a harvest of consumer's surplus. One of the advocates in the Assembly, seeking to protect himself against the scorching heat of the much heart-burning on the other side, opened an umbrella recently imported from Japan and exclaimed that it only cost him 15 annas and was as good as any. He held it tight too, presumably with both hands, since the breeze in the Assembly was against him. That is exactly what Japan is doing. She is making India lose her hold on her own industries and instead tightening them on her (Japan's) cheap manufactures. If Indian industries were to be closed down, the pertinent question is about the unemployed. They, without any other alternative, will fall back upon the land and share the already meagre income of the agriculturist. Besides, if the wealth of the country is to be drained in the purchase of cheap foreign goods, it is feared that the poor country would be becoming still poorer. These consumers' Agents also assert that a growing number are making an earning out of the Indo-Japanese Trade. These they are afraid, will suffer if the Indo-Japanese trade was to be stopped. No one wishes that it should be stopped; only a check to the phenomenal increase in imports is desired. If they are keen on keeping down our unemployment figures, why do they fail to reckon the Industrial unemployment they would be causing.

Judging from all that is said above it is clear that Indian Industries should be protected against unfair competition caused by the depreciation of the Yen. Our only remedy is to seek protection by raising higher tariff walls. The uneasiness for new measures led to the Indo-Japanese Talks, lately concluded. The agreement lays down, as some think, some of the effective safeguards against Japan. Are they really effective?

The Agreement is certainly not in India's favour in two ways. Firstly, it is expressly laid down that the basis quota of Japanese Cotton piece-goods to be exported to India in a piece-good's year shall be 325,000,000 yards, and it shall be linked with 1,000,000 bales of Indian raw cotton exported to Japan in the corresponding cotton year. The average imports of Japanese cotton piece-goods per year for the last ten years had been 322,000,000 yards, whereas the average export of Indian raw cotton had been 1,500,000 bales per year. Do

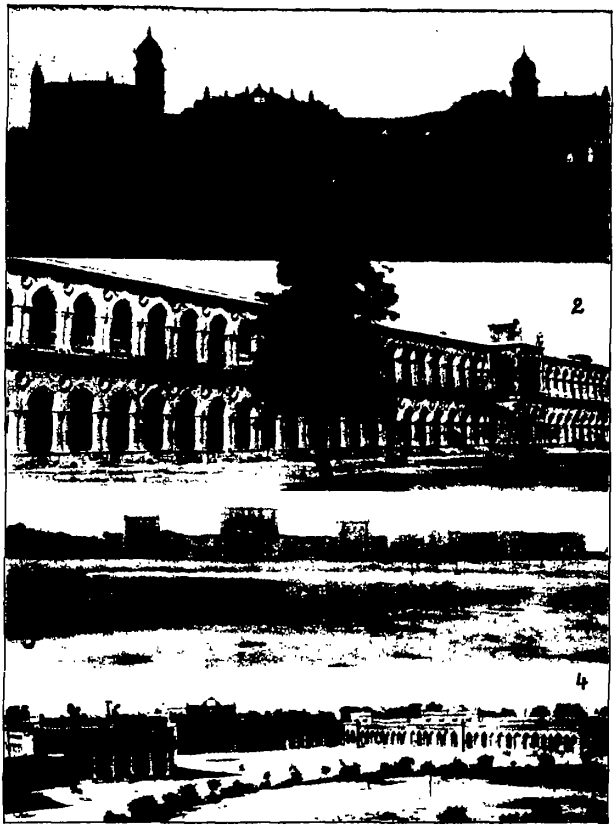
not these figures show that India permits Japan to import more cotton piece-goods per year than she had been doing in previous years and decides to decrease her annual raw cotton exports. Secondly, as a palliative to the depreciation of the value of the Yen, it has been agreed that India could make special variations in custom duties at such rates as India may consider necessary to correct the effects of any variation of the exchange value of the Yen relative to the Rupee subsequent to December 31, 1933. The question to be asked is that why should protective measures be taken only after the Yen has further depreciated since December 31, 1933? During the last two years the value of the Yen depreciated from Rs. 137 : 100 Yen to Rs. 80 : 100 Yen, pitting our Industries against unfair Japanese competition. Nothing is being done to guard our Industries against the already low value of the Yen. The Indo-Japanese Trade Agreement, therefore, fails to benefit India, either in the present or in the future, and the grumbling must continue.



A BOOK WORM.

A spectacled, constipated, sallow looking specimen of the student world—always on the front bench; at the convocation; in the professor's mind and out of "Numayish"—a scare-crow by choice—a counter-blast and the better half of a grandee.

ZIAUDDIN S. BULBUL,
IV Year Class.



1. Aftab Hostel.
2. Osmania Hostel
3. Minto Circle—a distant view.
4. One of the Hostels in the Irwin Circle.

"Zamur."

M. Ali Basit (III Year Class).

The sad and quivering tone of Zamur did more than throw a gloom over me; for the tone does smooth words for the heart. Even the notes of birds, meaningless as they are, cast diverse influences upon human minds. The screams of a gull are always touching, the notes of a Nightingale melancholy, the shrill cries of a kite drowsy and the nightly hootings of an owl awe-inspiring. They work marvellously upon the imagination of all—especially that of the sentimentalist.

"Troubles," I ejaculated lighting my Cigar.

"Yes, troubles," he repeated, "Troubles which have now melted into painful happiness."

"I make nothing of what you say," I whispered. "You are growing rather sentimental."

"Beauty attracts" he continued, with words rather addressed to himself, "And wealth is equally powerful. One reduced to poverty can bear out its pangs, but one disappointed in love must die, indeed a premature death."

"A love affair," I remarked smiling, "Strange indeed that love should find its way to the wilds of Congo-land, and tarry, even though for a while, in the heart of barbarous Negroes. I am sure that it shall fail to find suitable victims in this land, and hurry back to civilization with all haste."

"Your remarks grieve me", he returned in a touching voice, "My race is a burden on this earth. We feel like uninvited guests".

The fire blazing beside our table suddenly went out. Zamur got up. He went into his "Wigwam," returned with a bundle of dry sticks and lit the fire. I saw tears rolling across his sunken cheeks.

"He is not faring better," he remarked, taking his seat again.

"Who is this blind boy?" I asked him in a soothing tone, "Is he your son?" he made no answer but sat silently with his head bent down.

"I remember the moonlit nights of my childhood," he began in a musing tone, "and the densly shaded bank of my village stream, where I used to play with Miran. Those sweet days are gone and Miran has also passed away long ago, but the traces of the village stream and the remnants of some trees, that once shaded it, remain to this day. The moon shines not to kindle the strange emotion that first stole into my heart on that spot, but to refresh the sweet pain caused by the memory of a beautiful girl who played with me unconscious of the delicate regard I entertained for her. She lies buried in a secluded corner at the back of the dilapidated building beyond those hills. I daily visit her grave. Every time I go there, I experience a strange dilemma. Either my melancholy nature is affected by the haunted appearance of the place, or my mind, sentimental as you call it, gives things a different colour ; it is, however, certain that there hangs over her grave a strange atmosphere which steels to every heart. They say that the place is haunted".

"But you have more than once hinted that there is something uncanny about the place. Can you give me something more tangible than mere sentiment to account for it ?" I persisted.

"Yes," he said as one lost in thought. "Nature too has conspired to make it intolerable for human habitation, for it is here that most of the shooting stars fall. During the day you find a gloom hanging over the place and at night an impenetrable darkness. The wind moans among the thickets. It raves and sighs most dolefully. The owls hoot in nearly every nook and corner of the valley. Lights, like distant lamps, dance in the marshy places. This last is the most terrifying, and has driven not a few to madness".

"Enough of that," I cut him short, as if the ecrie feeling was also getting on my nerves. "Please do pick up the thread of your narrative," I entreated him.

"I do not know how it was or when," he resumed, "That I began to feel lonely and sad without Miran even in the company of my old friend and would become suddenly depressed and break off in the midst of a dance or festivity. I felt that I was being swayed by an irresistible impulse and that I was not master of myself,"

"So you fell in love with Miran and have tried to bear the disappointment philosophically ?"

"The philosophy of love—yes—years have taught me something about it too," he responded with the unlighted pipe between his teeth, "To me love has been and will always remain an unpenetrable mystery. Perhaps it springs from passion, is nourished by separation, and is defiled by the merest physical contact. Passion is like a mother-serpent feeding on its own progeny. Disappointment is the fiery ordeal through which every true lover has to pass. To love is to deny one's self. When the storms come; when every mortal moment of your existence is transfigured into beatitude by constant dreaming of your love; when the hungry impulses of life rage for fulfilment in your breast and you, out of the strength born of heavenly love, sacrifice them at the altar of death, you rise, triumph, haunt, and feel a sort of spiritual rejuvenation ; you have a right to call yourself a lover— a novice. But this philosophy does not come of itself into a youthful "lover." It develops with the passages of years and sorrow. I too, was passionate in may youth and could tolerate no rival. When Miran grew indifferent to me and eyed me in a strange manner I had apprehension of what was coming. Her thoughtful countenance and the way she talked with me betrayed her inner-most feelings. I knew what all this meant and suffered agonies in silence. The final blow came when, one day, while returning from my fields I found her with Khatu. He kissed her several times under the tree where she had sworn fidelity to me. I saw and wept. The fire of rivalry got a blaze in my heart. My first impulse was to thrust a knife deep into Khatu's bosom ; but I feared to displease her further. You know it would be no Romeo killing a Juliet's cousin."

Tears came to his eyes and his throat was choked up. He could speak no more. I offered him a glass of wine wich he quaffed off at a draught. His eyes were ferret-red ; his passions had somewhat subsided and he fell into a long spell of silence. I too could not help remembering my sin for which I was rightly punished, in being separated from my mother, who now haunted my mind with all her motherly affection. I wept aloud. The emotion so long pent up in my remorseful heart burst out with the fury of a volcano.

"You too possess a broken heart," he began in a choked voice, "It is why I tell you my story. You will not fail to find in it comfort for yourself, for a man is apt to forget his own troubles by listening to those of others. However, Miran had done no wrong in discarding me and chosing Khatu as her husband. But her choice had fallen on a bad man—a man of unbridled passions. Had she given her heart to a better character, I would not have cared so much nor approached her father urging my suit as best as I could. Her father was a good man. He welcomed me with a smile and hope began to revive in my heart. "But I can't help," says he "I love her so much. I have already done my best to keep her away from an unequal match. It now rests with you to win her over, if you care."

"All my declamations sank into insignificance. I returned home sorely disappointed. The house looked awfully empty and wore a haunted appearance. It was intensely hot and gloomy. I knew, when I felt the hand of an old man gently pressing my head, that it was a mere fancy, yet I could not help being impressed by its soothing touch. My imagination was slowly wafted away to the woodlands ; to the solitudes of the mountains and to the markets where civilization bought and sold beauty to the highest bidder, but none of these appealed to my fancy. I did not know where to go or what to do. A strange calmness prevailed in the room. It seemed as if all its inmates had been silenced to sleep. Though there was no one besides me, yet I could see myriads of them sitting on the floor nodding to each other. They seemed afraid, lest they should disturb my repose. The number of those men grew less and less until at last there remained none. A furious blast of wind swept in, disturbing the mat and the sheet my face was covered with. I thought then I heard a sound—perhaps a tinkle mingled with an almost inaudible thud. It seemed to come nearer and nearer till at last it reached my door. There it stopped short. It did not come in though the door stood wide open. Perhaps, that dancing girl, with her luxuriant hair, black eyes and the most slim figure I had ever feasted my eyes upon, did not dare to disturb my rest. I opened my eyes, but no body was there. Only a big frog hopped about in the lonely verandah. The wind was sighing in the dense graves around, and an unshakable drowsiness had crept over the outside world. My cottage, too, seemed badly affected.

Sleep refused to come, yet it weighed upon my aching eyelids. All was silent around and yet I could hear the sound of footsteps of the chosen gladiators patrolling around my cottage. They were waiting for orders. In an instant they would be off to Khatu's house with drawn swords and the fiercest scowl. But then, I was not rich enough to ensure secrecy by bestowing upon these greedy hounds a grant munificence, nor was I a king to escape justice. Then, why were these fierce-looking men patrolling there? The sound of their foot-steps was quite distinct. It told the very number of them. "I shall fain die than get Khatu killed," I cried out throwing away the sheet, "Bid them depart." But there was no one to answer my call. The mien of Nature was changed, and the rain was pouring in torrents. It was not the sound of foot-steps that I had heard. The fever was high; it nearly scorched my brain. I took a glass of water, and tried to laugh away my foolish whimsicalities."

"I woke early next morning. The sun was behind the mountains. A solitary vulture was winging its flight lazily past the mountain peaks and the wild scenes which lay scattered in profusion in the highest and the farthest corners of that range. It had cleared off, but some clouds still lingered behind. The morning was bright and pleasant but for me it had no charm. I was laid up in bed with a high fever. The news of Miran's marriage with Khatu had completely broken me down. I thought myself done with. "My Lord", I prayed, "Hasten the promised hour!" But the hour did not come. I was more anxious for Miran than for myself, so that the thought that I may be of some service to her in future kept me alive. I am giving you a detailed account so that you may be able to understand the real state of my mind."

"I cannot but admire your spirit," I said, "You are indeed a wonderful man." "Months after months rolled by," Zamur proceeded, "and I did not have any word from Miran. From this I made out that she was happy; for though she had given me up I was sure that she would turn to me only in her troubles. Her father was dead. It must have been under the dictates of certain impulses stirred up in her innocent heart by Khatu's hollow eloquence, looks and promises, that she had been, for the time, induced to accept his hand. But I was

sure that after the disappearance of those sentiments which were bound to dwindle away into nominal affection after their union, she would surely come to me. The long-expected did happen at last—yes, the day came when I learnt—and learnt in good detail which may be tiresome to you—that she had broken off with Khatu ; he had turned her out. Her only resort was my sister's house who was a shrewd lady. She, aware of the troubles Miran had caused me, had not suffered her to sit on her bed and she, too,had her head bent down with shame and remorse. She did not expect any welcome at my hands. On the other hand, she feared maltreatment. I rushed in and threw myself into her arms. I consoled her to my best with the assurance that I was still the same to her".

"My Zamur," she wept appealingly, "will you not over-look my frailty"? "Don't be anxious on that score", I assured her, "Zamur loves you as truly as he did in his palmy days. In his heart there can never be a place for another woman. He is yours—yours for evermore ! "

"Perhaps, my end is near," she wailed, "I committed wrong—a grievous mistake for which I have most dearly paid ! I charge you with the care of my poor Mite." She sobbed as if her heart was breaking. "I took her blind son to my heart and vowed to treat him as my own flesh and blood. From her condition it was obvious that she had not many days more to spend in this abode of misery. But I was shocked to see her life ebbing so fast. Being confident that her only child would lack nothing, her poor wounded heart longed every moment for the hour that would set her beautiful soul free from the galling shackles of mortality, and, at last, she passed away in the beginning of Ramzan, the blessed month of fasting."

"All that I gathered from her went to show that during her pregnancy she had a serious attack of small-pox. She escaped death very narrowly but was badly disfigured. After that she gave birth to a blind male child whom you saw this morning. All her resources were exhausted. Thus the Queen of my heart became a beggar. She approached my door seeking for her lost love. My heart, to speak the truth, hesitated for a moment. It had prepared itself to give a point-blank refusal and to rejoice over her distress. But at the

sight of her it gave way. There are, in the world, I thought, thousands of rich persons who can mitigate to some extent the severity of their disappointments by feverish indulgence in pleasure that money can buy, but it is far from truth in cases of true love."

A faint cry from inside the " Wigwam" drew our attention and we hastened thither. The boy was lying dead on the floor. I stood stock-still, contemplating the shades of Zamur's countenance. I knew that all was over with him. He must have been longing for death for these many years but the sacred trust imposed on him by his beloved Miran had restrained him from hastening his end.

The performance of the last rites for the dead had been extremely painful. I could not help crying nearly my eyes out. But there was not a trace of tears in Zamur's eyes. He stood silent, and calm, endeavouring his utmost to suppress his feelings. His flaming eyes betrayed the secret of his burning heart.

The melancholy song of a belated traveller trudging on alone in the small hours of the morning told the tale of the night—long vigil and the irrevocable dictates of Fate. Gathering comfort, Zamur lifted his sheet and pointed in the direction of the harbour which was frantically busy adorning itself much like a young bride for the reception of the long-expected vessel.

He got up suddenly and throwing a napkin over his shoulder made for the mountains.

He was answering the call of Fate. I looked after him in utter stupefaction. He did not cast even a last look behind. Soon he was a black spot moving on and on towards infinity. I love to think of him as a labourer, bound for his lost toil in the fields of destiny, just before his eternal rest.

From Tundla to Ghaziabad.

By "M A B"

"The bubbles must burst to give place to others as the river flows on among rocks and in plains," said the old man coughing, "It is but natural."

"Of course," I said, with my eyes fixed upon the scar on his brow, "It is but natural."

"It is but natural," he emphasised, "Then why should I have grieved at the death of my father."

"But," I interrupted, "That is natural too. One must feel sorrowful at the loss of one's friends."

"You may be right," he urged taking out some opium from his pocket, "Indeed what else can you do? Then why grieve even? That is what I mean. To grieve is natural, but not to grieve is unusual and uncommon. When my father fell ill I served him with all the sympathies of a devoted son, but when he died there was not a trace of tears in my eyes. I could but smile at the brim of a cup of wine just after his burial."

"You are not a man then," I said scornfully, "a satan I should say."

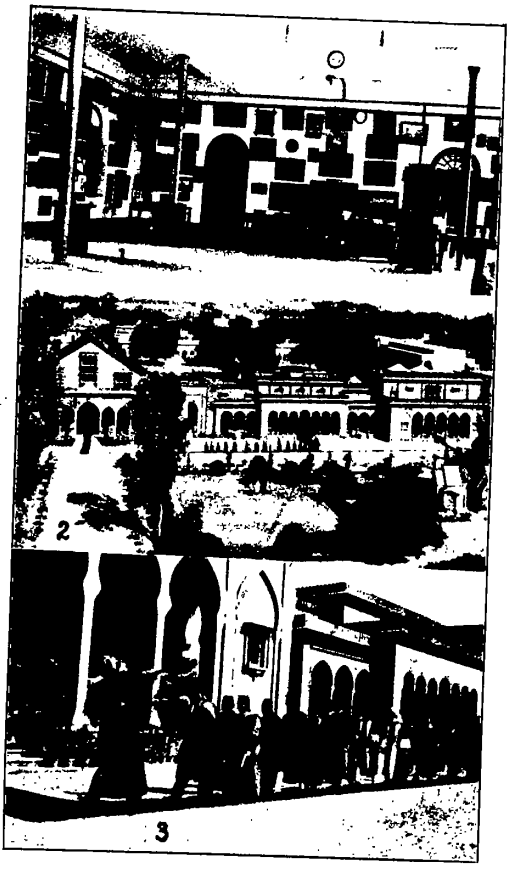
"You may call me whatever you like," he went on smiling, "but I have told you my views. You are young and inexperienced. The ups and downs of your life shall affirm my statement. I would but like to thrust a knife deep into your stomach if you were to pray for me a long life and in my son's too, had I one, if he was to mourn me at my death-bed."

"And I in my place," I hastened to assure him, "I—I would simply like such a lunatic as you sent direct to the gallows."

"Zariwa held the same opinion," he began dreamily, "but in the long run she had to give in."

"Who was Zariwa," I asked him giving him a cigarette.

"A poor girl," he said, "A girl—well, do you see the scar on my fore-head?"



1. In-side View of the Art Gallery
2. Outside view of the Lytton Library & reading room.
3. Convocation procession, 1933.

" Yes, I do," I said, " and a deep one too."

" I am a native of Kasak," he proceeded thoughtfully, " a small sleepy village in Algiers, where nature is less bashful than in any other corner of the world. Its inhabitants, innocent and simple, are happy and contented. So they appear to be, for if you were to traverse its open lanes and its fertile suburbs you would notice a smile on every face. Hearty laughter ringing in some cottage and a happy song tuned in some far off field would advertize the rustic simplicity of the place and you, though a stranger, would begin to love it as your own home."

The old man heaved a deep sigh, as if the sweet memories of his childhood had disturbed the affected repose of his palpitating heart. He moved in his place a little and with thinking and down-cast eyes began in a low voice.

"And what a place was Kasak! Perhaps it was lovelier than paradise even in those sweet days, with Zariwa dancing in its sunny fields and humming the rural songs in its shady lanes. A dark curtain of nearly thirty years now hangs over those scenes -scenes that I cannot describe. For a rough soul such as yours they might not have any charm whatsoever, but for me they were all in all.

"On my way to school, early in the morning, I was often watched for some distance by two black eyes wherein seemed to lurk all the magic of the universe. I looked at them accidentally, marked their strange movements and read their purpose which was nothing more than to fling into my heart a destroying influence. It was by mere accident that I raised my eyes to the window. It was a fault, a mistake like that of Adam who tasted the forbidden fruit and likewise I was punished, for since that moment happiness has refused to be mine."

The old man inhaled a long puff and coughed harder than ever, disturbing the repose of the traveller on the other bench.

"When Zariwa was a small girl, she used to roam along the village lanes all day long but when she grew young she was confined within the walls of her house and then I could not see her. But high up in the street, the silence of which was now and then broken by some early pedestrian, her eyes worked their magic upon my guileless heart.

They were like shimmering dark blue pools of calm water under the shadowy and secluded groves of palm. Behind those piercing eyelashes which were like rushes in a pool they moved around dreamily with an eternal longing in them. Like a heart-broken gull which flutters around crying in vain to call her mate at dusk they roamed in the recesses of my heart at night. Every morning I found them waiting and every time following me in mysterious silence.

"A year passed by, during which time many changes were introduced in the village but the heart-broken cries of the boobook owls that used to ring in the surrounding valleys at night and the hum of the bees in the groves at moon never ceased. But by the end of the year I began to miss those eyes to my great alarm. Rivalry follows in the wake of love as bloodshed in that of conquest. No wonder therefore that my throbbing heart began to suggest a thousand causes for their absence. It seemed as if the stars of my destiny had been eclipsed for ever. Indeed, I could do nothing else than wait for them in the street below for hours together and it was not long before I learned that I had a rival and a formidable one too.

"My heart broke and like a shooting star went down and down and still down into the depths of misery and afflictions.

"My evening walks usually took me to the neighbouring hills where mustered the village urchins for their evening pastime. And one day when all of them had left, I saw those eyes coming as if in a dream. They came nearer and nearer and stopped short beneath a tree where I had shed many a burning tear in the calm hours of the noon. But in them no longer lurked the aroma of that magic which had nearly turned me mad. On the other hand they looked to be as fierce as those of a hungry tigress. Gloating on the handsome face of my rival, they seemed to seize reason from my burning mind.

"I jumped to my feet and came to blows with that ruffian, but I withdrew instantly when Zariwa fixed her enraged eyes upon me. She unsheathed a small dagger and with the accuracy of a gorilla warrior hurled it at me. It struck on my forehead."

With this the old man began to search for the scar with a shaking hand. The sight made me very uneasy. I looked round. An impenetrable darkness prevailed without. The train was running

on like a chain of thoughts into the darkness of the future. At last it slackened its speed and gradually came to a stand-still. It was Aligarh. We took tea and walked around on the platform. The train started and with it started the old man's drowsy narration.

"Then what did you do" ? I asked him impatiently.

"What would you have done", he asked me instead, "had you been in my place?"

"Kicked him to death, to be sure," I said in a hoarse voice.

The old man laughed. "There," he cried, "that's what I expected you to have done." "But I behaved otherwise," he resumed his ghastly countenance assuming an indescribable gravity, "I did not utter a single word, nor pretended to be angry, but smiled, a loving smile. Sure enough, her sweet face, flushed by anger, and lit up by the setting sun, looked unusually attractive. I do not pretend to be a coward. I too could have kicked the fellow to death like you and I longed to but I thought that by doing so I would only weaken the impulse of remorse in her. On the other hand I wanted to intensify it by suffering her punishment without the slightest grudge. She saw the knife stuck in my forehead, the blood trickling down in drops and also my eyes appealing for mercy without the slightest tinge of anger in them and she was touched. Human nature feels sorry 'afterwards.' When free from anger it takes the mind back to the past and leaves it there like a stranger bewildered in the city streets. I stood silent for a while and with the knife stuck in my forehead slowly trudged away homeward."

"Leaving the villain in good health, eh !" I remarked scornfully.

"No, not in the least," he hastened to assure me. "I left him struggling under the torture of self-conscience and remorse. To hit him would have been to save him from the painful agonies which were rendered eternal by my cowardice as you would call it."

"And what followed ?" I inquired him, catching a shy glance from the large black eyes, which were looking out into the impenetrable darkness, on the other bench.

"I went away to my uncle, as if leaving the whole world behind," he added. "There, in the rustic simplicity of a more back-

ward people I experienced a pleasure which I had missed in advanced places where, to speak the truth, civilization prided in a refined barbarism. My afflicted mind appealed to Nature. Its call was answered. The bubbling of the river, occasionally interrupted by the echoing notes of the wild birds furnished me with a pathetic music. The shadowy groves amidst the secluded hills seemed to cast a comforting shade upon my heart. Much more inviting were the mountain slopes with numerous peaks flushed with sunlight, like hopes crowned with success."

"You mean to say," I could not help interrupting, "that you began to lose your reason."

The old man said something, which I did not hear, for my attention was soon withdrawn by those eyes on the other side. They were darker than the darkness outside. I could perceive the gloom of my future in them. They seemed to steal stealthily into my heart to see if there was any other impression there, like the thoughts of a philosopher making futile search in the ocean of eternity.

"You have never fallen in love," the old man said in a low voice.

"No, I have'nt," I returned sleepily, "but I am falling now."

Those longing eyes, glimmering with ardent desire like distant lamps, were soon withdrawn at this remark with a smile, and a shade passed over me—a shade which I have never been able to shake off.

"Now, I have fallen in love," I repeated. "Proceed."

But the old man said not a word. He was offended. Taking up his bundle, he went away to another bench and soon fell into sleep. The train stopped again at Khurja and when it resumed its journey I was left alone with the old man. Those eyes were gone.



How to Recognize a Great Mind.

ZIAUDDIN. S BULBUL (IV YEAR CLASS).

Our inborn instinct to know what the future has in store for us has maintained a host of Cheerios and Sekhars in an enviable standard of life and shall keep on maintaining them undoubtedly unless we give up the idea of becoming great through the mystic agency of kavachas, horoscopes, crystal-gazing and postal training courses in personal magnetism! Those who are really going to be great, do not hanker after any such short-cuts to power and fame.

If any one of us, however, is bent upon satisfying to a reasonable degree, the natural curiosity of visualising his position in the futurity he may with considerable benefit turn to psychology.

Careful and systematic analysis of a particular person (or even one's own self) based upon a close observation, of actions, speach, writings, and general behaviour, together with a legitimate aid from the art of face-reading and palmistry, is bound to yield a fairly accurate forecast of the career of the subject. One may at any rate depend upon cultivating a keen power of observation and self-study which are in themselves very valuable assets.

Now I proceed to lay down below certain broad principles which may be taken as sure indications of a mind that is going to be great, if not already so.

THE INTELLECTUAL ASPECT.

Ideas, assortment and association of.--

Ability to arrange ideas smoothly, constantly and instinctively, is a sure sign of a great mind. It should resemble "a large and well-ordered business, containing many departments. A constant stream of visitors and correspondence keeps pouring in, but each is sent on with smooth and precise rapidity to the appropriate department." If the ideas get properly arranged and associated, there can be no such thing as "over-loading the mind." So this capacity not only promises an abundant store of energy and vitality but also a mind that possesses an inherent all-round efficiency. "One thing at a time" is well to start with, but not all to close upon,

Perception.—

A predisposition to the acceptance of only particular kinds of impressions, denotes a crippled mind. A wide scope of interest means a broader and firmer perceptual foundation, and perception, is the foundation of all knowledge.

Memory.—

It does not necessarily betoken a great mind, if a person be found to possess an extra-ordinarily strong memory. Abnormalities of all kinds, as a rule, ought to be considered unsuitable for the make-up of real greatness, and this must not be confused with a little prominence of this faculty or that quality. A pretty good memory that goes along with just enough forgetfulness (which is in such cases an advantage rather than a handicap), and is capable of retaining a large variety of current information for a comparatively short period of time, is the one needed most by all "I. C. S." men. A visual type of memory is better than the audatory type.

Imagination.—

The wise saying, "a nation that sees no visions, is a nation that has no imagination and a nation that does nothing to make its visions a reality, is a nation that is dead," is as true of a nation as of an individual.

Imagination is as necessary for a human being as stem is for a locomotive-engine, provided of course that both of these powers are properly harnessed.

Introversion.—

Introvert type of mind is better than the extrovert. The introvert mind may be described in one suggestive phrase, "as a mind that looks inwards for inspiration," in contra-distinction to the extrovert type which looks outwards and adjusts itself to the surroundings more on the strength of impulses rather than ratiocination. "A glass of wine makes us more extrovert and a cup of coffee swings us towards introversion." Then, it must not be forgotten that whatever be the type of mind, "poise" forms an indispensible factor in it. A balanced mind is a boon.

Judgment.—

A good power of judgment is a good guiding force in the life of an individual. It performs the function of the rudder. A good

judicious power includes prominently a rationalscale of values as well as the capacity of looking at a thing from different points of view specially from that of your opponent. The first thing that an ordinary fellow does at the occurrence of every trifling incident is to pass a judgment—always hurried and erroneous—while it is the last thing that a great mind would do.

Other Qualities:

Qualities like self-dependence, spirit of freedom, industry and perseverence are the hall-marks of greatness, as opposed to a trait of irresponsibility, craving for ease and comfort, and lack of seriousness that go to make an outline of a third class chap. The heart of an artist + the head of a scientist=a great man. Lastly, it is hard work that wins and keeps the crown for genius.

The Bodily Aspect:

Man is an open book. Only a clever pair of eyes is needed to unravel his mystries to a great extent indeed. He carries about and moves amidst a vast number of traitors all ready to give him away at almost every step. His body and specially the facial part of it as well as his hand, whom Aristotle calls as "the organ of all organs," are perhaps the greatest traitors and the most formidable of them all. His library, furniture and company are a few among the rest.

A well proportioned, broad-chested body making a rough sort of triangle with the line of shoulders for its base and the feet as the apex, with no deformity in any limb, a fairly big and perfactly arched head, a broad fore-head, a smooth and soft skin (symbolic of culture and admirable state of blood), should denote a mind above the ordinary at least.

From an internal point of view, a healthy digestory system, a "sanguine" temparament, a well modulated voice with clear-cut accents denoting clarity of ideas and firmness of purpose, and no peculiarities of taste, should stand a guarantee of greatness.

Well, here you are fairly on your way to find out what type of mind you possess, or surprise your friend with an intelligent chart of his life-reading free of cost of course.

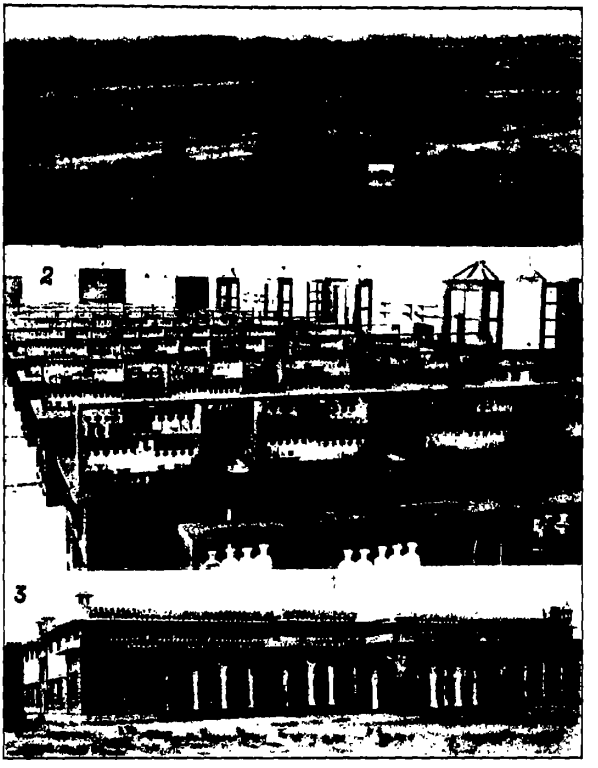
The Role of Chemistry in Modern Medicine

Professor R. F. Hunter, D. Sc., Ph. D.

It may be said with justification to day, that the rapid advances in knowledge of chemistry and bacteriology are gradually transforming Medicine from a somewhat empirical art into something which approaches a more or less exact science. The crude vagetable remedies of our predecessors are being replaced at almost every turn, by synthetic products from the laboratory, and in numerous cases where Nature does not appear to have provided Mankind with the necessary drugs for combating particular diseases, the Organic chemist has invented the necessary compounds. A striking example of this is provided by the brilliant chemotherapeutical researches on sleeping sickness, which culminated in the discovery of "Bayer 205," for treatment of sleeping sickness.

The relation between the chemical constitution of a drug, or the essential constituent in a naturally occurring substance to which therapeutical activity is attributed, and its physiological action are of fundamental importance to the study of pharmacology and to the synthesis of new medicinal compounds. It is therefore unfortunate that these relations are of even a more complex character than the already complex relations existing between colour and chemical constitution, and the most which it can be hoped to do in an article of this type, is to indicate the guiding principles which have led to recent developments in medical chemistry.

In the first place it is necessary to emphasise that when a patient is given a drug, he is at the same time given a poison, and the aim of chemotherapeutical research must therefore be, to produce the maximum beneficial effect with the minimum of unpleasant reaction. The efficiency of a drug is therefore measured in terms of its "therapeutic index", which is the relation of the minimum dosage required to produce fatal results to the minimum dosage required to produce curative results. When this value is high, as for instance in compounds of the type of Bayer 205, we have a drug which may be



1. The New Science blocks.
 - 1A. Chemistry Department.
 - 2A. Botany Department.
 - 3A. Zoology Department.
 - 4A. Physics Department.
2. Chemistry Junior Practical Lab.
3. The Training College Building.

termed "safe", and which can beused by the general practitioner. On the other hand, when we have a drug whose index is anywhere near unity, we have a substance which can only be handled with danger and which therefore is of little value to medical science.

With regard to the relation between chemical structure and physiological activity, it has been found that the smallest change in chemical constitution is often sufficient to produce a great change in physiological activity. The solubility of a compound, particularly the distribution coefficient between lipoid matter and water also has a considerable effect on the physiological properties of the substance. It is found for instance in the series of soporific drugs of which "sulphonal" is the best known example, that the physiological activity of the compounds increases in accordance with their solubility, and this is a general phenomenon amongst anaesthetic substances. The introduction of a chemical group which alters the solubility, necessarily alters the physiological activity. Thus the sulphonic acid group which is always associated with an increase in solubility in water frequently tends to lower physiological activity, and morphine sulphonic acid can for instance be tolerated in the human system in doses of serveral grams, whereas the alkaloid from which it is derived is excessively poisonous.

There is also quite a well-defined relation between the lengths of carbon chains and the physiological activity of compounds, and in most cases, the lengthening of the carbon chain is associated with an increase in activity of the drug. Possibly the most striking example of this is provided by the synthesis of thè local anaesthetic "Butyn." It was observed that ethyl-para-aminobenzoate has a local anaesthetic action on abraded skin surfaces, and by the synthesis of a long series of compounds, a derivative was obtained which possessed considerable local anesthetic power. Unfortunately, however, this compound in common with other local anaesthetics, failed to anaesthetise the tongue and the mucous membrane of the mouth. By elongation of the carbon chain in the molecule, however, the substance "Butyn" was obtained, which readily produced the local anaesthesia of these membranes.

In the treatment of diseases of protozoal origin such as syphillis and sleeping sickness, considerable success has attended the introduc-

tion of compounds containing arsenic and mercury in combination with organic residues. The aim of all research work in these fields, is to introduce compounds into the blood of the patient which will kill the specific micro-organisms responsible for the disease with the minimum of toxic effect. The best known example of this is furnished by the classical researches of Ehrlich on organic arsenicals, which resulted in the introduction of "salvarsan" into general practice as a specific for syphillis.

Although salvarsan is undoubtably efficient in destroying the blood parasites responsible for syphillis, the technique of its application is somewhat complicated ; the main drawbacks being that the substance must be preserved in an inert atmosphere before use, and that it must be accurately neutralised with sodium hydroxide solution before injection. These difficulties were removed by the introduction of a glucose residue into each of the amino groups, resulting in a substance named "Stabilarsan" which is stable both in the solid state and in solution and does not require neutralisation before injection.

Admirable as these compounds have shown themselves to be in the destruction of micro-organisms in the blood, they unfortunately lack the power to penetrate into deeper tissues in cases where the disease has been allowed to reach a more advanced stage. For this purpose, it has been found that the organo-metallic compounds of mercury are more successful than those of arsenic.

Bayer 205, which has proved itself of such immense success in destroying the trypanosomes responsible for sleeping sickness, belongs to quite another type of compound. The substances of this type are highly complex ureas, possessing enormous molecular weights, and are free from poisonous metallic groupings. They therefore possess a therapeutic index which is enormously high in comparison with organic arsenicals of the type of salvarsan. They are indeed, our nearest chemical approach to Nature's enzymes and immuno bodies, and it does not seem too much to suggest that the use of arsenicals in chemotherapy marks but an early stage in the development of this subject, and that future research will largely adopt the lines along which sleeping sickness has been fought with such remarkable success by Bayer 205.

Some Chance-Discoveries of Science.

DR. R. D. DESAI, M. Sc. (BOM). D. Sc. (LONDON) A. I. I. Sc., D. I. C.

Science which can be best defined as organised commonsense consists of two forms ; firstly the body of useful and practical knowledge, and secondly the method of obtaining it. It is Science of this form which played so large a part in the destruction of war and should play an equally large part in the beneficent restoration of peace. It can work for good or evil. If practical science made possible gas warfare, it was also the means of countering its horrors. It was responsible for the evils of the industrial revolution, while decreasing the expenditure of labour and time that are necessary for the satisfaction of our material needs.

In its second form, Science has nothing to do with practical life, and is a pure intellectual study. It is akin to painting, sculpture or literature rather than to the technical arts. Its aim is to satisfy the needs of the mind and not those of the body. It appeals to nothing but the disinterested curiosity of mankind, because, to use the words of Sir Richard Gregory, "direct contact with Nature and inquiry into her laws produce a habit of mind which cannot be acquired in literary fields, and they are associated with a wide outlook on life more often than is usually supposed."

So far as the public is concerned, both these forms of science are necessary, but sometimes a difference of opinion is unfortunately found between their devotees. Students of pure science denounce those who insist on its practical value as base-minded materialists, blind to all the higher issues of life. In their turn, they are denounced as academic and unpractical dreamers, ignorant of all the real needs of the world. The real case is quite different. Intellectual interests are, no doubt, higher than material interests, because it is only in their possession that we differ from the brutes, but the vast majority do not possess the freedom from material cares necessary for the full development of their higher interests. Whatever may be the relative values of these two forms of science, they are inseparable,

The practical man has come to realise that the pursuit of pure science is necessary to the development of its practical utility, while the academic students find that practical problems sometimes offer the best incentives for the study of pure science. They have also come to realise that knowledge is not uninteresting, because it is commercially useful.

The main characteristic of the latter half of the nineteenth century has been the unprecedented development of science in all its branches, because as the domain of science went on expanding, various groups or branches such as Physics, Chemistry, Botany, Zoology, Physiology, Geology etc., had to be made. This expansion was mainly due to the zeal, enthusiasm and labours of the devotees of pure science. It was mainly due to their efforts that what was impossible fifty years ago became an actual reality. This army of researchers went on marching and conquering new territories with the result that we live in an age which is essentially a "Scientific Age."

During this pursuit of pure science some of these workers came across unexpected things. They were never looking for them, and the significance of the things they discovered became apparent to them only after a lapse of time. Such examples are legion, and I propose to deal with a few of such examples in Chemistry. These discoveries owed their origin to chance only as their authors who were after some-thing suddenly stumbled upon a thing which proved to be more important than the original thing or had much greater effect on the progress of modern civilisation. The first and the most striking example is the discovery of an artificial dyestuff in 1856 by Sir William Perkin. This date is more important in the history of civilisation than those dates which are remembered by students of history for their carnage, and loss of human life and property, because it represents a peaceful bloodless and non-violent conquest of the forces of nature over the forces of ignorance. Before this date, the textile industry was using only those dyes which were found in nature, *e. g*, indigo, alizany, tyrian purple etc. As the first dyestuff gave the blue shade, and the second the red one, there was a limited range of colours for the dyers. Tyrian purple was too costly for ordinary men, as it was a rare dye. This dyestuff

is secreted by a snail-like shell-fish on the eastern coast of the Mediterranean, but the cost of collecting mollusks was so much that only the royalty and the aristocracy could use them. Because of the exclusive use of this dye, the phrase "Born in the purple," has come to be associated with high rank and nobility. The discovery of the artificial dyestuff by Perkin changed the aspect of everything. Perkin was a student of Chemistry, and at the age of seventeen, he had undergone the routine training so completely that his master Prof. Hofmann put him on the research work i, e. in search of something new. Either Hofmann did not know the psychology of students at all or he had a very high opinion of this young student because he put Perkin on the difficult problem of preparing quinine artificially in the laboratory. The stiffness of this problem can be judged by the fact that even after seventy five years this problem has remained unsolved. According to the views of chemical structure prevalent at that time, Hofmann as well as Perkin thought that the simplest method of preparing quinine was to oxidise allyltoluidine. As he got only uninviting, tarry materials, he was discouraged, but with the hope of getting better results, he tried to oxidise lotuidine, and then aniline which is the simplest member of the series. Even here, disappointment stared him in the face, and instead of getting nice, clean crystals which are the joy and delight of chemists, he got what the chemists detest most—a black, tarry mass. Perkin was not daunted in the least, and put some alcohol into it to wash it out. To his surprise, he found a beautiful, purple solution, and a fine coluring matter was obtained on removing the alcohol from the solution. The dyestuff that was recovered was called "mauve," and this was the first coal-tar colouring matter. Thus Perkin while in search of quinine, blundered and found Mauve, as Columbus in trying to discover India, came across an obstacle which proved to be America. Perkin was a mere lad of seventeen when he made this discovery, and this new dyestuff was so much patronised by the Court of Queen Victoria that a great demand for it soon arose. Perkin decided to start a factory for its manufacture in spite of the dissuasions of Hofmann to the contrary, and the first manufacturing plant for artificial dyes was erected. Various dyestuffs of the value of several millions of rupees are manufactured to day in Germany,

France, England and America. Thanks to the skill of the chemists we can have today dyes of different colours whose beauty and brilliance can put the hues of the rainbow to shame. It is very difficult to estimate adequately the effect of this discovery on the economic and national life of a country which possesses a flourishing dyestuff industry, as the importance of this industry is not confined to the production of dyes alone. In times of war, the same factory can be transformed into the factory for the manufacture of poison gases and explosives, because the operations needed in the manufacture of dyes are similar to those which are required in the preparation of the explosives. The plant is essentially the same with minor changes. Therefore, a country which wishes to maintain military supremacy is compelled to maintain a flourishing dyestuff manufacture in peace times. It is due to this reason that during the last Great War, Germany carried everything before her during the initial stages of the war. She had prosperous dyestuff factories which were turned into munition factories at a moment's notice. Every layman has heard of margarine or artificial butter, and vegetable ghee. The nuisance of these products has been so acute that it is becoming almost difficult if not impossible to obtain genuine samples of butter and ghee. The value of margarine becomes apparent during wars because large armies cannot be fed on butter exclusively. Originally margarine was prepared from beef fat by separating the solid stearine from an oil by chilling akin to the hydrogenation process, most of the vegetable oils like cocoanut oil, cotton seed oil, sesame oil and ground-nut oil etc, have been pressed into service for the purpose. The difference between an oil and a fat is that the former contains a large proportion of glycerides of linoleic and oleic acids which are liquids while the latter is rich in the glyceride of stearic acid which is a solid. Chemically speaking, the glycerides of linoleic and oleic acids can be easily converted into glycerides of stearic acid by adding a certain amount of hydrogen. This cannot be done without the presence of a third substance which is called a catalyst which brings about the chemical union between two substances which do not react normally without undergoing any change itself. Thus its role is like that of a coaxer or a mixer in society. Finely divided platinum is best suited for this purpose,

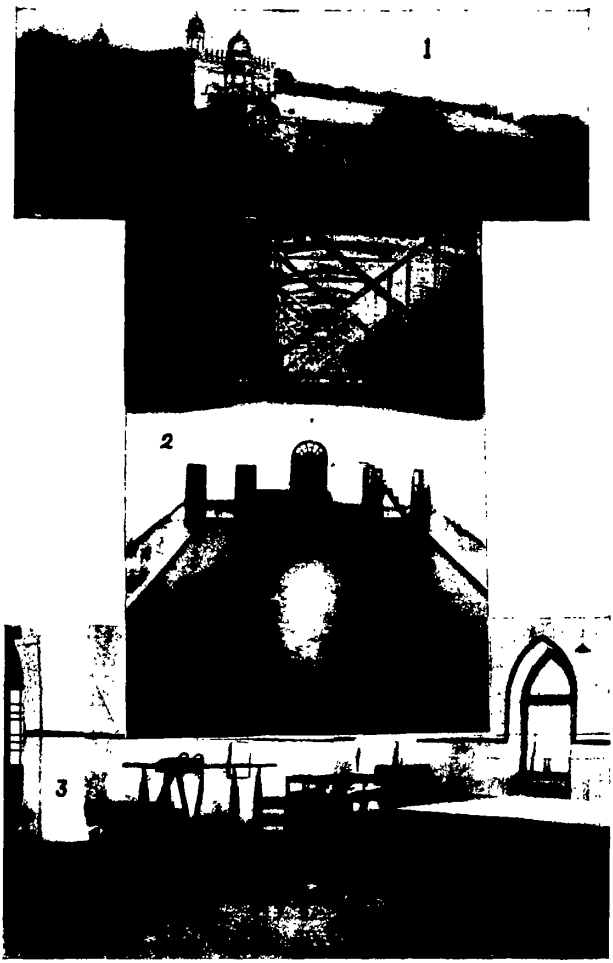
but the use of platinum for the commercial preparation of margarine is out of question because of its costliness. Professor Paul Sabatier of Toulouse discovered that finely divided nickel was equally efficient in hydrogenation, ie. bringing about a union between anoil and hydrogen. This discovery arose suddenly from his work on the nickle derivatives of acetylene which is known to form the silver and copper derivatives with great readiness. In course of studying the action of heat on the nickel derivatives of acetylene, he found that the product decomposed, leaving much soot and forming some gaseous products. He thought these products to be a mixture of acetylene and hydrogen but when he analysed them he found them to consist of a mixture of ethylene and ethane.

The formation of these two products can only take place by the addition of hydrogen to acetylene in presence of nickel, and this was the germ of the process of the hydrogenation of oils. This reaction is of great technical and economic importance because materials for the manufacture of hard-soaps and candles can be easily prepared through this reaction. It also allows the profitable utilisation of foul smelling fishoils which were used to be a waste so far. In recognition of his services to Chemistry Prof. Sabatier was awarded the Nobel prize for Chemistry in 1912.

The catalytic processes are the cheapest processes industrially because they go well giving good yields, and it is easy to control them. I have already dealt with the coaltar colour industry originating from the discovery of mauve by Sir William Perkin. The Germans have been always an ambitious nation. After successfully establishing the coaltar industry, and flooding the world markets with synthetic dyes, they set themselves to the task of competing with Nature in the manufacture of dyes. Alizarine was the first fortress to capitulate, but the stronghold of indigo remained impregnable for a long time. A German Chemist Von Adolf Baeyer worked incessantly for fifteen years to unravel the constitution of this beautiful colouring matter, and when success greeted his untiring efforts, the Nobel prize was his reward. But further progress in the manufacture had to be made before indigo could be placed on the market, and for nearly twenty years the hearty co-operation that followed between the German industrialists and

University Professors forms one of the most thrilling and romantic examples of grit, patience and confidence in each other. One firm alone spent millions of rupees on a cheap process of manufacture before a single pound was placed on the market. At last an accident came to their help. If indigo was to be sold cheaply, the only cheap raw material was naphthalene, but the difficulties encountered in the very first step of the conversion of napthalene to phthalic acid, threatened to blow away all the hopes that were raised. The happy accident mentioned was the breaking of a thermometer in the reaction vessel, thus revealing the catalytic action of mercury in the oxidation of naphthalene to phthalic acid by sulphuric acid. And while admiring the lucky accident from the view- point of chemistry, it was a piece of ill-luck for India because it sounded the death-knell of her Indigo plantations. It has stimulated the efforts to improve the methods of cultivation, but the doom is deferred, and not averted. Indigo prepared in the German factories is cheaper on the market than the natural indigo. Moreover, the former is pure hence preferable from the point of view of the dyes. The only hope is to improve the cultivation so as to increase the yield per acre, otherwise to stop the cultivation and use the land for profitable crops.

The next example which I wish to consider is that of the discovery of saccharine, a sweet-tasting substance from coal-tar. The cheap sweetening substance used by mankind has been cane-sugar either in the crude or refined form, and this is produced from cane-sugar juice or beets. There are other sugars such as grape sugar from grapes and fruit sugar from fruits, but these are relatively costly. Saccharine differs chiefly from these three sugars, because it contains also nitrogen and sulphur in addition to carbon, hydrogen, and oxygen. The discovery of this substance was made by the American Chemist Prof. Ira Remsin in 1879 in course of an investigation which would have been condemned by practical men as utterly useless. The immediate purpose of his philosophic inquiry was the study of the action of sulphuric acid on toluene, which should give rise to different sulphuric acids. In course of this study, he prepared the amide of one of the sulphuric acids, and oxidised the methyl group. The resulting product on heating lost a molecule of water, giving rise to a compound which is



1. The Swimming Bath Building and the Restaurant.
2. Inside View of the Swimming Bath.
3. Inside View of the Gymnasium.

the sweetest thing on earth. He became aware of the production of this substance when he found at dinner time that everything that he touched or handled tasted sweet, just as everything that Midas touched turned into gold. He was taken aback at first, as he had not the slightest suspicion that the sweetness could be traced to the laboratory products. This set him on the track and he ultimately found that the so called substance sulphobenzoimide was the cause of this intense sweetness. As saccharine is five hundred times sweeter than cane-sugar, a minute quantity is sufficient, and this is largely used by patients suffering from diabetes. It has not much food-value, hence its excessive use was prohibited by law. But during the War, it again came into use owing to shortage of cane-sugar. Its use is now limited because doctors are inclined to believe that its excessive use creates a distaste for other foods.

I have referred to the Nobel prizes in the course of my article hence I wish to conclude it by relating an episode of discovery made by this versatile and wonderful man. Alfred Nobel, the Swedish chemist and Engineer happened to mix nitroglycenne and nitrocellulose by accident thus inventing the famous explosive cordite. All explosives contain nitrogenised oxygen in the form of nitro groups. Gun powder is a mixture of sulphur, potassium nitrate and powdered charcoal, but gives too much smoke. A smokeless fuel was wanted, and Nobel thought that if the nitro group was taken out of potassium nitrate and hooked on to some compound containing carbon and hydrogen, the requisite purpose would be served. With this purpose in view, he prepared trinitroglycerine but this turned out to be an explosive, unstable liquid. Being troublesome to handle it in the free state, it was mixed with either saw-dust on some light, porous earth (fuller's earth) and moulded into sticks. This is the ordinary explosive known as dynamite. As glycerine did not suit the purpose admirably, Nobel tried the action of nitric acid on cellulose, and obtained nitrocellulose or gun-cotton. It is too light and loose to pack into a gun, and no pressure can be applied during this process, as a slight detonation is sufficient to explode it. Hence it is dissolved in ether and alcohol or acetone to make a plastic mass that can be moulded into rods and cut into

suitable shape and size. Here we have nitroglycerine that has to be soaked up in some porous solid, and a porous solid, gun-cotton, that has to soak up some liquid. Why not solve the difficulty by mixing them both together and get a double explosive? This simple idea occurred to Alfred Nobel in 1878 when his finger was cut by means of a glass rod in the laboratory. He dissolved some gun-cotton in ether and alcohol to obtain collodion which is in common use to spread a new skin over a wound. Nobel did the same, but did not stop there. Instead of waiting and waving his hand to dry his finger he mixed some collodion that was left with nitroglycerine thinking that this sticky, stuff, slowly hardening to an elastic mass might be just the thing he was in search of as an absorbent for nitroglycerine. A jelly was formed and this was called blasting gelatine. It proved to be so insensitive to shock that it could be safely transported or fired from a cannon. This was the first of the high explosives that wrought so much havoc during the last War. Nobel made millions out of it, but he was apparently alarmed at the possible consequences of his invention and bequeathed the fortune he made by this invention to found international prizes for Chemistry, Physics, Medicine, Literature and peace. But his posthumous efforts to advance civilization and promote peace were not very successful, and his explosives were employed, and will be employed to blow into pieces the chemists, doctors, authors, and pacifists, but not the politicians who are the real authors of mischief

These examples can be multiplied, but my aim has been to relate some aspects of the romantic and thrilling side of chemistry so that some of the readers may be induced to adopt chemistry as a vocation, because all the talk of the industrial expansion and regeneration of India is mere idle talk and empty dreams unless this is done Moreover, one will be entirely mistaken if he gathered the impression that such inventions crop up easily. All these inventors were busy night and day with something, and what they got was a reward for their labours. In this connection, I cannot do better than quoting Longfellow :—

"The heights by great men reached and kept,
Were not attained by sudden flight ;
But they, while their companions slept,
Were toiling upwards in the night."

The Value of Research Work in Mathematics.

CH. SHARFUDDIN DUBAS.

"Write an article on the value of research work in mathematics," the teacher suggested, "and hand it over to me to-morrow."

"What are we to write, Sir?" Mewed a timid student.

"Anything you like." Resounded the reply.

When I came out of the class my whole attention was concentrated upon the words "Anything you like." "If we can write anything we like" thought I to myself, "then I would write:—

Real variables is as tedious a subject as complex variables, Mr. Limit is as troublesome as Lord infinity, Lamb is as ferocious as Hardy; and taken together all is a bundle of nonsense, Mathematics being the only sure device to turn your brain upside down. And.....stop! this is not an article on "The value of research work in Mathematics."

What to write and how to write, puzzled my brain almost to the verge of madness, but fortunately drowsiness came over me and I went to sleep.

Though I lay unconscious, my brain was still wandering in search of "The value of research work in.....". Now I was in a valley surrounded by a green mountain, and a transparent river flowing by. On the bank of the river sat the genius of the stream, a serene and awful figure he was. "What do you want child," he said as I approached him. "The value of research work in....." said I saluting him respectfully. "The value of research work in what," asked the genius in his musical tones. "That I have forgotten," replied I. "All right", he said "I will send for all the great scholars of all sciences, and they will tell you 'The value of research work in all subjects.'" I again bowed my head to him and when I raised it up, I saw the whole plain covered with different sorts of animals; wolves, bears, monkeys, crocodiles and reptiles of all obnoxious sorts together with a host of flies and mosquitos. "I want scholars, Sir, and not these disgusting beasts," I cried out in a

trembling voice. "Hold your patience," replied the serious genius "they are all research scholars," and then he began to explain to me about these several groups of different beasts. "Do you see a group of monkeys and a powerful gorilla in the centre?" I replied in the affirmative. "These are the biologists, and that powerful gorilla is their great leader Darwin. The group of the bears which you see to the left of the monkeys is that of electricians and that great white bear which you see grunting incessantly is ignoble Benjamin Franklin. The wolves whose group is to the right of the monkeys are very fearful beasts, though now they seem to be very peaceful. They are the most dangerous enemies of human kind. These are the Chemists who discover poisonous gases to butcher human beings in cold blood. The forefathers of these Wolves were very peaceful beasts, who had nothing to do with destructive work but lived on berries, etc., but their children had turned out to be very ferocious and treacherous cubs, who, though they seem to be peaceful and helpless, do great destructive work. The next group which consists of moles and rats, and which you see is busy in digging up earth, uprooting trees and destroying mountains is that of Mechanics. These are peaceful creatures but the enemies of nature.

"The flies and mosquitos which you see flying all over the plain are doctors and physicians, who spread pestilent infectious diseases. They sit on the backs of other beasts, because they say their burden is light and can be borne by every body. These mosquitos thrust their stings through the backs of the beasts and infect them with the poison; and when the beasts fall ill, they tell them certain things to eat and want the fee for themselves."

Tired and horrified on seeing these obnoxious beasts I cast my eyes westward along the bank of the river and to my wonder saw a group of human beings. "Let us approach them," cried I to the genius. He nodded, and we, both of us approached them. Their leader (though a majestic and a serious figure) was a handsome and a most courteous gentleman. His god-like graceful form towered above those of his companions. We both saluted him and smilingly he rose to receive us. He was Newton and on his right hand sat Leibnitz, Descartes on the left, Galileo and others were sitting in front of him.

All of them were serious but most human in their behaviour. Newton asked the purpose of my visit, I told him that I have come to ask "The value of research work in Mathematics." (His presence had such a refreshingly sweet effect upon my brain that the forgotten words "in Mathematics" at once came to my memory). "The value of research work in Mathematics," repeated he as if to himself, smiled, his eyes met mine and then a silence followed. His silence seemed to say that he had left nothing for research. But still like a forward child I again repeated my request "the value of research work in Mathematics, Sir." "It is great—child, if you can do any. I would not tell you any, which might disfigure the fair name of Mathematics. James Watt and other mechanical inventors together with practical electricians are justly blamed for making life horrible. But neither I nor any one of my companions here nor even my present successor Einstein have done anything which might make the life mechanical. I do not deserve to be criticised by the coming generations. Do I?" There was silence again. He stared into my face; his figure seemed to recede into the void of space. It receded further and further, and my eyes were strained more and more to follow his dim figure until they opened slowly.

It was past midnight.

the letter was an enclosure of the same colour but with letters of silver in which was to be found the effigies of the emperor and his son on the one side and the likeness of the Messiah on the other. The letter was enclosed in a cloth of silver and over it was a case of gold with the portrait of the emperor "admirably executed in a stained glass." All this was enclosed in a case covered with a cloth of silk and gold tissue. The introduction ran thus: "Constantine and Romanin (Romanus) believes in the Messiah, king of the Greeks, to the great and exalted in dignity and power, as he most deserves. the noble in descent, Abdur Rahman the Caliph, who rules over the Arabs of Andalus, may God prolong his life" In these letters, the Greek emperor requested Abdur Rahman to renew those treaties of alliance concluded by his predecessors against their arch-rival, the Caliph of Baghdad.

With the object of impressing the literary excellence of the court a galaxy of poets and scholars, scientists and philosophers, linguists and theologians had already been asked to grace the occasion. Faquih Mohammad Ibn Abdil-barr-al-kasiani, so celebrated for his knowledge of the Arabic language and matchless eloquence, was asked to address the audience. But scarcely had he begun than the sight of the grandeur and the awe that a pin-drop silence excited, made him so nervous that "his voice faltered" and "his tongue clove to his mouth." He could not utter a single word but fell down in a swoon. The Caliph then asked Abu Ali Ismail Ibnul Qasim Alkali Al-Baghdadi, who had recently come to Cordova from Iraq and was a celebrated author and speaker to address the audience.* He began in a very clear and intelligble voice but stopped abruptly when he had spoken in the praise of God and blessed the Prophet. At this second failure Mundhir Ibn Said could no longer remain silent. He stood and delivered an extempore speech of great literary excellence in both verse and prose to the great relief of the Caliph and satisfaction of the audience. Abdur Rahman was so pleased with his enterprise that he appointed him Imam of the Great Mosque of Cordova and Chief Qadi of Andalus. The embassy was dismissed with rich and rare presents and promise of the Caliph's friendship. He sent later

*Ibn Khaldun says that Abu Ali went to the audience with a prepared oration.



INSIDE VIEW OF THE LYTTON LIBRARY READING ROOM



THE GERMAN SOCIETY AT TEA.

a Wazir of the state to convey his compliments to the Byzantine Emperor, to assure him of his (Caliph's) friendship to present the Emperor with rich gifts consisting of Andolusian horse of noble and rare breed and valuable armour prepared in Toledo and Cordova so famous for their manufacture.*

A very different account is given by historians of an embassy from the Emperor of Germany which casts a reflection on the manners and civilization of the then Western Europe. It is said that Abdur Rahman forming an exaggerated idea of the vastness and resources of the Empire from credulous travellers sent a lettet to Emperor Otto, son of Henry the Fowler, with costly presents. The head of the mission was a Moz-Arabic bishop, who unfortunately perished on the way but the missive reached its destination through his companions. The ambassadors absolutely ignorant of the contents of the letter handed it over to the Emperor. It is said that in his kingly pride Abdur Rahman had introduced expressions blasphemous to the Trinitarian doctrine. "In it" says a Christian Chronicler "the Emperor was much better treated than the God of the Christians". Otto who read it became enraged consequently and considered the contents as diliberate insult to the Christian religion. The tactful bishop (the head of the suit) on whom the Caliph so much relied to allay any untoward event had died on the way. The emperor treated the suit with marked indignity, did never admit once again the ambassadors to his presence and for three years strictly watched their movements with suspicion. The emperor then thought to pay Abdur Rahman in his coins. He drafted a letter through the arch-bishop of Cologne full of filthy epithets for the Prophet. Very few willing to undertake the risk of conveying the letter to Cordova (for according to Islamic law blasphemy of the Prophet is considered a capital offence), at last, a pious and fanatic monk, named John de Gorza, volunteered his services for the purpose. He was preferred to an ambassador and sent in the company of three other monks. They arrived at Cordova safely and were detained in one of the suberbs of that Great city, pending the orders of the Great Caliph. The contents were no secret to the Muslim Court. Abdur Rahman induced the embassy never to deliver the letter, for if they did so, he (The Caliph) would be compel-

*Cf. "Corde —"Arabs in Spain" Vol. I., P 442.

led to enforce the law, and in that event, he would be violating the sacred law of nations — *viz.*, the inviolability of diplomatic agents. The most shrewd and cunning diplomatists and courtiers persuaded them but to no good. The matter was at last peacefully settled when on the suggestion of the Caliph, John de Gorza applied for a fresh letter from the emperor which was given him. This took eighteen months. In the long run when all preparations were completed for the reception of the embassy, a fresh difficulty arose. The prejudiced monk insisted on appearing at the pompous court of the Caliph in his tattered and dirty garment. Believing that this was due to his poverty, the Caliph sent him rich and gorgeous robes. But the monk true to his monastic vows distributed all those as alms to the poor. The Caliph admired his selfless devotion and inflexible resolution and exclaimed "By Allah! were he only clothed with a bag. I will see him." The monk walked calmly into the Caliph's presence not at all daunted by the grandeur and solemnity of the occasion. Abdur Rahman received him with all marks of respect and was very much impressed with his humility and spirit of self-sacrifice. Before Gorza departed for Germany he honoured him with a private audience and "every token of honour and esteem".

The third embassy conspicuous for its grand reception was from Navarre—a Christian Kingdom in the North-East of the Spanish Peninsula. Sancho king of Leon had been so corpulent that he could move with great difficulty and required several men to assist him to mount a horse. This physical disability on the part of a king was certainly preposterous in a country full of warlike people and refractory nobles.

To it was combined his haughty nature and arrogant manners. His cousin Ardons, a hunchback whose mental equipments kept good pace with his crooked physique and who earned a celebrity in history as " One Wicked," headed a revolution and dethroned Sancho, the Fat. Sancho in despair repaired to the Court of Leon where his grand-mother, Queen Theuda or Tota ruled in the name of her son Garcia. It was obvious that the Navarrese throne could never be regained without foreign aid. There was no alternative but to approach Abdur Rahman, hitherto a great enemy of all the Christian states of Spain, with a deputation. There was a second consideration.

In Cordova the art of healing had been in a high pitch of development. Sancho's cure was essential to maintain the throne even if he regained it with foreign assistance. Theuda's love for her grandson and his pitiable plight overcame all her considerations of self-respect and dignity and she sent an embassy to Cordova. Abdur Rahman courteously received the embassy, promised assistance both to re-instate Sancho and cure him on condition of fulfilling certain proposition, to be laid before the Court of Pampaluna (Capital of Navarre) by his envoys. The embassy from Cordova was headed by Hasdai, a Jewish physician of World wide reputation. An adroit and cunning diplomat, a farsighted statesman, a polished courtier, a personality of charming manners and ready-tact, and conversant with many Christian languages, Hasdai managed the affairs so well that Theuda, and Sancho promised to cede ten frontier fortresses of Leon and consented to personally appear in Cordova to crave assistance. At last the Queen, her son, Garcia (the nominal king of Leon) and Sancho with a huge train of nobles and ecclesiastics made way to Cordova. Their passage through the Moslem dominions was attended with every manifestation of public curiousity and such an extraordinary circumstance could excite. Immense crowds lined the highways. Cities and villages were emptied of their population, whose dense masses often seriously interfered with the progress of the escort. The provincial governors of the Caliph, through which the suit passed, showed them respect and provided facilities for the journey. On their arrival at Cordova, a magnificent reception was given and the tactful Caliph disguised his pride at the abject humiliation of his rivals. Lavish entertainments and sumptuous feasts followed. The royal guests were highly honoured and the Caliph fulfilled his promises by re-instating Sancho on the Navarrese throne (959 A. D.) by the expulsion of Ordons (the wicked). The most marvellous of all events was the complete cure of Sancho of his corpulence in the hand of the celebrated Spanish physician, Hasdai.

Socialism

Mr. Aziz Ahmad, M. A., (Research Student).

This article is an Introduction to Mr. Aziz's main article on the "Islamic Socialistic programme." The second Instalment will appear in the next issue. (Ed.)

"The World-War calling for an intense national patriotism in every country affected the further rise of Socialism"—Davis. What is Socialism then? The paradoxical saying that 'definitions seldom define' holds particularly true with regard to Socialism. A learned professor like Hearushaw says, that the only two classes of people who are really attracted to Socialism are cranks and criminals. To which class do Ramsay Macdonald, Snowden, or Sidney Webb belong?

It is really difficult to get a clear idea of Socialism since the "statements that are made about it are one-sided or prejudiced." What is more difficult is its many-sidedness. Socialism denotes both a body of doctrine and a political movement. Being concerned with the former, Socialism is not wholly or mainly political but to a large extent economic. Further, the Socialists are divided into a number of opposite schools which may be separated by acute differences both as regards their ultimate aims and their methods of procedure. Their supporters are not called Socialists, but Syndicalists, Guild Socialists, or Communists. "Socialism," says a modern writer, "has as many heads as a hydra and while you are engaged in cutting off one, another springs in its place." "Socialism," says Joad, "is like a hat that has lost its shape because everybody wears it."

"Socialism," says Hughan, "is the political movement of the working class which aims to abolish exploitation by a collective ownership and democratic management of the basic instruments of production and distribution." Socialism of today aims at the progressive nationalisation of industries with a view to the progressive equalisation of income. It implies common management as against private management and regards governmental control as essential to the welfare of the individual and society. Government is a positive

good to bring about better economic conditions. The socialist is not opposed to capital as such but to capital in private hands. Capital should be socialised, *i. e.*, it should be used for the benefit of all.

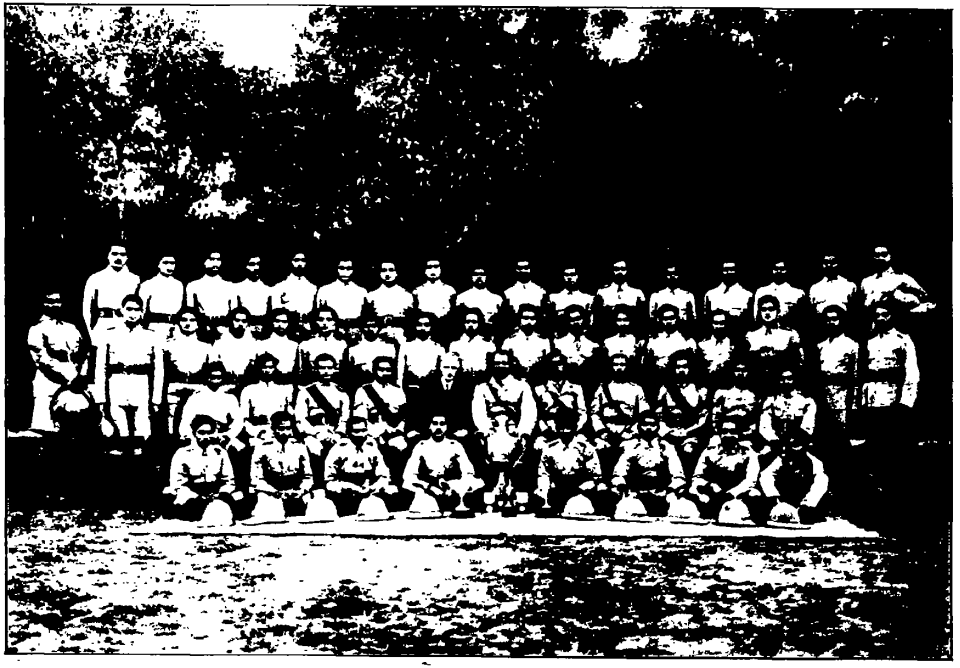
Socialism may be distinguished from other movements which are somewhat akin to it. *It is not the same as anarchism or communism.* Anarchism is the direct opposite of Socialism. Being opposed to every kind of forcible government the only government which it can tolerate is free government. Liberty is the supreme goal of the anarchist and consequently such a government must be consented to by all and not merely by the majority. Anarchism believes in change by illegal means while Socialism in change by legal means. The method of Socialism is evolutionary and realistic, that of anarchism is "revolutionary and sentimentally idealistic." Anarchism in short, is individualism run mad. Socialism is not Communism. Modern Communism believes in the equal distribution, or at least according to ability and need, of labour and income of Society by a common authority. "From each according to his ability and to each according to his need," is the communistic ideal. There can be no private property according to communism. "Socialism holds to the method of private income and private property while communism denies its propriety." One is evolutionary and the other revolutionary.

Socialistic ideals are quite old, though the word 'Socialism' came to be used only during the thirties of the last century. In the Western world Socialism has been utopian in character up to the middle of the 19th century. The supporters of this early type of socialism were, Mars, Omen, Fourier, and St. Simon. They did not make a clear distinction between Socialism and Communism. Karl Marx and Engels mark a second distinct stage in Socialism. Karl Marx may be called the father of Socialism. He gave Socialism a popular and, what they termed, a scientific basis. He spoke of the kind of society and also of the stages through which it must evolve. The two leading doctrines of Marx are the Theory of value, and the materialistic conception of History, or Economic interpretation of History. Instruments are essential for human labour and these are provided and owned by the capitalist class. The capitalist sells a commodity so

produced for a price which is greater than the amount actually spent. The difference between the " exchange value " of the Commodity and the price paid to the labourer is called surplus value. " This appropriation of surplus value by the capitalist constitutes the fundamental injustice of the modern industrial system....." How society came to be organised in such a way ? Marx's own answer is afforded by the Materialistic conception of History. " History is determined in the long run by the interplay of economic forces, and the evolution of human society will at each stage reflect the stage of material development reached in the external world." Thus an appropriate political form and an appropriate class structure is found in each stage of economic production. The Industrial Revolution called into being first, a small privileged class,—the capitalists—and second, a large propertyless proletariat. But society changes and evolves. Capital is sure to be concentrated into fewer and fewer hands and there is bound to be a more elaborate organization of the proletariat simultaneously. At its climax the proletarait will arise and overthrow the capitalist. To bring about such a form of society procedure may be either evolutionary or revolutionary. The former is called Collectivist or State Socialism.

Other kinds of Socialism are Fabian Socialism, Christian Socialism, State Socialism and Guild Socialism. Fabian Socialism is an English type of Socialism; it is evolutionary in character and differs from Marxian Socialism in its methods. Christian Socialism believes that the doctrine of Christianity requires collective owner-ship. The object was to encourage co-operative production of working Men's Association to better the condition of working men. State Socialism as degenerated in Germany, seeks particularly to save the weak from the strong. It means to bring under the state control only those who cannot take care of themselves. Old age pensions, factory legislations are the outcome. The chief exponent of Guild Socialism is G. D. H. Cole. Labour according to this theory, must be organised in unions or aggregations of unions, called National Guilds. The chief function of these Guilds is to wage war against employers in the state.

The state will direct consumption and the Guilds will organise production.



ALIGARH UNIVERSITY DETACHMENT, "C" COMPANY

With Cups won at the Annual Camp and Medals awarded by the A. R. A. for standing first in the Shooting Competition, 1933.

There are several objections levelled against Socialism. It is said that it means authoritarianism or bureaucratic control. State officials will assign work and determine rewards, but "what people do for themselves cannot be paternalism". Further it is said that socialism preaches class-war. "It is a raid of the haves-nots upon the haves". It is Marxian and not democratic Socialism. Socialism does advocate class-war to achieve its aim but this cannot be a settled principle. It is argued that under Socialism there would be no incentive to work, efficiency of production would decrease. But self interest is not always the motive-power. As the social spirit of man increases it is possible to appeal more and more to other motives than private gain. It is also said that large scale industry cannot be organised on state-basis. But considering the actual working of the great departments of a modern state, the objection seems groundless. It is wrong to say that under Socialism everybody would be poor and miserable. Socialism does not discourage ability and talent. It wants to achieve higher ends than mere private gains.

"Socialism", says Dr. Asirvatham," is a philosophy and a religion. It is a spirit, a way of life. It is an ideal". It aims at the good of all. It is a struggle for political freedom and is the next step in democracy. Freedom in democratic states means the freedom to starve. It is wrong to say that Socialism minimises individual freedom by subordinating the individual to the state. Socialism wants "to free the individual from the pressure of material cares". The ultimate aims of the Socialist and the Individualist are the same, *i. e.* the maximum amount of liberty. The programme of moderate forms of Socialism is to reduce disorder characteristic of the present economic order, to lessen waste of labour, to eliminate anti-social forms of competition, to eliminate poverty, to tap new energies by means of vital education, to procure a fair degree of leisure for everybody and to create a society physically and morally healthy. "Modern Socialism", says Jerone Davis, "includes several aspects: a criticism of existing capitalistic society, a philosophy of social progress, a theory about the future ideal state and a definite political movement to attain their goal". Socialism may be justified on the ground that it protests against the evil of the present industrial system. Whatever be the historic necessity of capitalism, it is not giving men "the bread, the security, the freedom, the brotherhood, which they have a right to demand".

The Problem of World-Peace.

ALI JAWAD 'IV YEAR CLASS'.

The famous World-Disarmament Conference has at last faded away, and with it, the many hopes and expectations of the lovers of the dove of peace. In spite of the glittering perorations under the sacred inspiration of which the idea of collective peace was originated and discussed, Disarmament is no more in the forefront of vital issues before any of the so called Great Powers that had embraced it at first with a zeal and fervour. Not even Great Britain seems prepared now to treat the matter with anything more than scant courtesy. Through an intricate labyrinth of continued negotiations, the idea of peace had been kept up, but these protracted discussions were a faint evidence of the reluctance of these mighty Powers to bind themselves to any such exacting disciplinary measures as would annihilate permanently the thrills of free colonial expansion and empire-building experiments. Hence the failure of the effort, and now a complete forgetfulness of this problem on the part of those nations! Apparently, now the hope of a practical "out-lawry" of war has been greatly damped. Is it then to be concluded that the need for peace is not as acute and pressing as before? Has any improvement been made in the international situation? The answer to the question is an obvious and an emphatic 'No'. On the contrary, political conditions have been aggravated and rendered more irreparable than ever before.

It is not difficult to understand the cause of the failure of a Disarmament convention, which should have been possible in the interest of peace and security. And this of course lies in the lack of confidence and trust among the great powers, who are swayed by a jealousy of selfish and sectarian interests. Not one nation finds it reasonable and necessary to trust the *bona fide* of the rest. There are also a set of purely local reasons which are responsible for this sad and serious state of affairs. Perhaps most of the suspicions, which one nation entertains against another, are more imaginary than real and a result of misunderstandings and seclusion. May be there exists

no keen solicitude for a permanent peace and security; or that the great nations have not so far been awakened to the real and pathetic realisation of the grave menace to "the world's last and best civilisation," which war at once implies. Any, or all of these reasons may collectively be said to have precipitated the inglorious termination of these formal peace-efforts. But a reason more prominent than these all remains to be explained.

It can well be asked as to why intense mistrust and suspicion should characterise the state of mutual relations of civilised nations. This has a fundamental bearing on the delicate problem of international peace, and as such, let us look at this issue a little more closely. It should be borne in mind that the attempts made on behalf of an organised peace and security only aimed, in their essence, at the establishment of an *artificial* mechanism at best which, by virtue of its unanimous acceptance by the major nations would avert all dangers of war. This had to be achieved by a progressive limitation of the scale of armaments for different nations, it being tacitly assumed that none of the members to such a pact would contravene or infringe the same. Now, this tacit assumption is *not* at all warranted by political conditions as they at present exist. And the fundamental feature of this unenviable situation is that these civilised nations have such soulless, business-like relations with each other that they simply cannot be frank, sincere, and spiritually inclined towards each other.

This is an important cause of this inherent mistrust now so extensively rampant. Governments have become business conducting machines of politics ; and a business like procedure in inter-national matters affecting the general welfare of mankind at large is synonymous with hypocrisy. This implies a complete exclusion of mutual sympathy based on sacred feelings of love and affection. Political principles based on a bussinesman's attitude towards all practical affairs, are mischievous and provide for a free play of deceit and hypocrisy, which being legalised in a way becomes respectable refined, and even fascinating. As constituted at present, the national governments cannot but execute their duties in a way, which they alone like the best ; and in their mutual dealings a cloak of formalities covers all their

vile and selfish intentions. There is no genuine respect and loving regard for the prosperity and progress of other nations. This is more or less a species of mild irresponsibility in regard to the greater interests of the world as a whole. Much in the same way as a businessman is at liberty to fix whatever price he deems fit for his goods whithout any compulsory consideration of the susceptibilities of his customer as well, an average civilised government to-day behaves towards others. Generally speaking, the modern body-politic is a hide-bound sort of political institution, in the working of which sentiment and spiritual regards find no place. A compelling, spiritual force which could have rendered possible peace and happiness consequent upon a regime of humane co-operation, is at once ruled out of the sphere of practical politics. Nations, therefore, meet in an atmosphere of "mental reservations", each intent upon securing its own aggressive advantages in total disregard of the rights and requirements of their contemporaries.

This is a radical but basic defect in the body-politics of civilised governments. This is akin to the famous doctrine of "armed neutrality" practised by one nation in regard to all others. It may perhaps appear too late in the day to raise this objection. Nevertheless, it is substantially true, and that is the worst part of the story. How can it be possible to believe seriously in the chance of world-peace, when the Duce on the one hand and Hitler on the other, tell Great Britain that they regret they have no time for any such "intellectual diversions"? The reason for this is the need of an internal consolidation of their respective empires. The reply is strictly businessmanlike, and Britain can evidently have no right of remonstrance or expostulation; for all "civilised" nations retain the privilege of behaving in such a convenient fashion! However if Britain likes, she too can amuse herself by exercising her right of a similar, off-hand conduct. And, of course, the momentous issue of permanent peace slips off clean for ever.

There is yet another more glaring basic defect in the political principles of to-day. Political and economic interests are inseparably connected together, which fact necessarily makes the executive machinery of a Government a kind of mercenary, self-seeking organisation. Progressive, beneficial legislation to ameliorate local conditions, excellence of judicial and executive administration, due

performance of other civic functions, an insurance of general liberty and upliftment of the masses, should have been the primary aim of all sane and unaggressive executive governments. But now trade and commerce, which is undeniably the parent of jealousies and inter-racial discord, forms an integral part of the political functions of a civilised state. It is true industrial development has naturally given enormous importance to it; but this fact, however, undisputed it may stand, is precisely what we all have to regret, because it makes the possibility of an anviable relationship among nations weak and difficult. Mutual relations depend upon the nature of their economic interests; and if there be any cleavage, it directly foreshadows a probable war-in-miniature, which can soon develop into an extensive conflagration of world-wide disaster. Neither reason nor the mild principles of political prudence are of any avail against the greed and love of money. It is a dangerous situation. All these civilised nations vie with each other in expanding their foreign trade, which necessarily is to be at the cost of some other sister-nation. Each is anxious to found its own peculiar "spheres of influence" in some favourable field; each wants to haul up the maximum amount of wealth to its own shores, each consequently dislikes and dreads the other, and on any small provocation, they are ready to tear each other to pieces. Thus, it is that economic interest alone which guides modern politicians in their foreign and international policies. The sanity and justice of true political principles is too soon ignored, and, in a word, a confused mass of jarring commercial interests over-rides the vital problem of the world peace. It is this acute association of Commerce and politics which is an anti-thesis of mutual harmony and trust among the great powers; and the clear over-riding of economic interests is a fruitful source of frictions and sharp misunderstandings.

We, therefore, are led to infer that inherent but grave defects exist, which cannot allow the idea of organised and permanent peace to crystallise itself. These defects are constitutional and of a fairly long standing. Political institutions cannot be cured of these chronic maladies except perhaps by some drastic and revolutionary medicines. No stretch of wild optimism can justify the hope that some systematic efforts will change the present scowling face of international situation.

The idea of an artificial machinery of peace is therefore quite premature and abortive. And so "world-peace" is not a problem of profitable speculations and efforts.

To put the whole case in a nutshell, this gigantic issue of "perpetual peace" is a psychological problem. The present attitudes of mind of the peoples belonging to the civilised races must be radically altered. A new effective and spiritual turn is necessary for this kind of radical transformation. Mutual assurances of peaceful intentions on the part of these nations are cant and nonsense. No peace pacts can heal the lurking scorpion bites of hatred and rivalry, which have eaten into the very souls of western nations.

What then is going to happen next? As that little Welsh Wizard said, the world, at present is too exhausted and suffering from intense War-weariness, and cannot afford to enact another great war. Must then things go on as they are, with a multiplication of mistrust, dread, hatred, antagonism, rivalry and provocative tempers? Is it soon likely to come to a head and result in a complete subversion of the modern body-politic? Will the modern state really crumble down in such an upheaval and shall the reconstruction be on a better model? All this of course remains to be seen, but it is curious to notice that the next war appears to hold out better prospects of a new order of things, an not the dying issue of World-peace!



Notes on the Departments of Studies.

The Department of English :—

Some important changes have been made in the Syllabus of Studies for the various examinations in English during the last few years. A definite programme of work in Grammar and Composition has been suggested in the High School Syllabus. Both in the High School and Intermediate alternative questions on an extra text can now be answered by those whose Mother-tongue is not Urdu. The syllabus for the B. A. and M. A. Examinations lays more stress than before on poetry and the principles of literary criticism.

Mr. Ghulam Sarwar, Lecturer in the Intermediate Section, is now on study leave in England. His place has been taken by Mr. A.A. Siddiqi Suroor who obtained a first class in the M. A. examination this year.

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Department of Geography :—

There are nearly 400 students in this Department out of whom not less than 72 are reading in the post-graduate classes. Very lately a photographic section has been opend to assist the teaching of Geography by the help of slides. The staff has been strengthened by the addition of four more members *viz.* Mr. Zahir Hasan, M. A., Mr. Masood Alam Quraishi, M. A., Mr. Nasir Khan, M.A. and Mr. S. M. Tahir Rizvi, B. A. (Hon.), London.



Dr. IBADUR RAHMAN KHAN,
B. A., PH. D. (London)
Chairman, Geography Department.

The Seminar Library is kept open for 9 hours and the Library in addition to a large number of valuable books subscribes to about 30 periodicals of different countries.

Mr. M. A. Majeed, who passed his M. A. from this University this year, is being financially assisted by the

Government of Bihar to do research work on the Economic Geography of Bihar under the guidance of Dr. I. R. Khan.

The Geographical Society has conducted three excursions in recent years *viz.*

I.—To the inner range of the Swalik mountains in 1931.

II.—To the Pindari Glaciers in 1932.

III.—To Central and Southern India in 1934.

Besides these excursions several lantern lectures have been delivered by some prominent Geographers.

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History and Politics Department:—

The Ph. D. Class has been organized under the direction of Prof. Habib and at present there are four students doing Research work.



Prof. A. B. A. Haleem, B. A. (Oxon)
Chairman History & Politics Department.

The Department has undertaken a scheme of Research work which will stretch over several years and will cover ultimately the entire period of Early Medieval India from the time of Mahmud of Ghazna to Babur. In this work all the members of the Department are co-operating and Messrs. S.A. Rashid, Moinul Haque and A. Makhdoomi have already made substantial progress in their work.

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Department of Economics :—

The M. A. Course is framed for specialisation in Agricultural Economics and perhaps no where else in India is so much emphasis laid on the problem of rural economy. The Department maintains a Seminar Library consisting of about one thousand volumes. It also subscribes to practically all the important journals in English. The Economics Society has always been busy and been fortunate in getting distinguished outsiders to address it on important topics. Prof. A. L. Bowley, F. B.A., who was on a visit to this country as an adviser to the Government of India on economic questions, gave an interesting lecture on "Statistics in Relation to Economics." Prof. C. D. Thompson, Dean of the Faculty of Economics and Commerce, Allahabad University also spoke last session before the Society. Dr. Kaul, read a paper entitled, "Impressions of the World Monetary and Economic Conference." This year it is proposed to arrange local excursions to the Government farm at Kalai, Messrs. Edward Keventer's Dairy, the Government Metal Working School and Sasni Glass Factory. It is also proposed to arrange a visit to Cawnpore Mills.



Dr B. N. KAUL, M. A., PH. D. (LONDON)
Chairman, Economics Department.

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Arabic Department :—

Seminar classes for post-graduate students have been started from this session. Two students have been admitted to the Ph. D. class. One of these has almost completed the edition of Ibne-Hatm's "Jamharat Ansabil Arab," which is a standard work for Arabic genealogy. The other is working on Suli's "Akhbar Abi Tammam," an important work in literary criticism of fourth century A. H. This was considered lost and was recently rediscovered in Constantinople.



Dr. OTTO SPIES, D. PHIL., Dr. JUR. (BONN)
Chairman, Arabic Department.

Mr. Abid Ahmad Ali (Lecturer) has been granted two years study leave and has proceeded to Oxford to obtain his D. Phil. Dr. Abdul Alim, B. A. Hons., Ph. D. (Berlin) has been appointed to act till Mr. Abid Ahmad Ali returns.

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Persian Department :—

The Department runs a Library of its own and in it there are 300 books on Modern Persian printed and published in Persia on different subjects such as Chemistry, Physics, Mathematics, Poetry Fiction and general culture. Besides there are a large number of valuable books, and a good collection of MSS. in the Library. The following papers were read at the Persian Society last session :—

Mr. Sheikh Qudar Bhoy—on "Khaqani".

Mr. Ghulam Sarwar—on "Qaani".

Mr. Sarfaraz—on "Moulana Rum and his Masnavi."

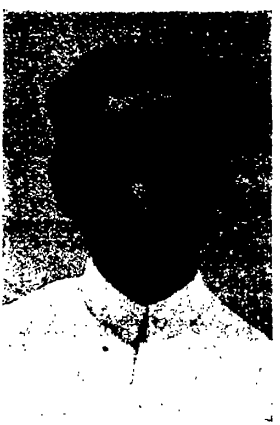
The Society has published in the form of pamphlets different approaches to the comparative study of "Nizami" and "Khusro" prepared by the M. A. students.

Mr. Ghulam Sarwar has completed his second year's research work in "Shah Ismail Safawi and his times". Mr. Sarwar visited Persia in 1933 and collected enormous material comprising rare MSS, the very titles of which are unknown to most people.

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Urdu Department :—

The Aligarh University being an institution of all-India Character the Syllabus of Urdu, which is a compulsory subject, is of two different grades—the elementary or non-mother tongue and advanced or mother tongue. Urdu was introduced as an optional subject for the Intermediate Examination in the year 1932 and from this year (1934) M. A. and B. A. Hons. Classes are also being conducted. The Syllabus when compared with that of other Universities is very much higher and more advanced.



Mr RASHID AHMAD SIDDIQI, M. A.,
Chairman, Urdu Department.

The Urdu Society is doing very good work this year and many distinguished pepole have already lectured under its auspices on the importance of Urdu as the 'Lingua Franca' of India. The Urdu Society also publishes a quarterly called "Sohail." Very soon a Seminar Library will be opened for the benefit of research students,

Department of Mathematics :—

One of the main features of the Department is its extremely well-equipped Seminar Library, containing a huge number of text-books and Scientific works on all the different branches of Mathematics. Great stress is laid upon the Research Work, which is carried on in "Wave-mechanics" and in "Theory of Numbers" not only by the members of the Staff by themselves, but also under their supervision by the research students. It may be mentioned that a member of the Department is occupied in writing text-books of Mathematics for various classes, and the volumes already published had not only met with general approval, but have been especially recommended in the syllabuses of this University as well as of the U. P. Board, for High School and Intermediate Education.



Dr. H. TESSHEIM, Ph. D.
Chairman, Mathematics Department.

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Department of Philosophy :—

The Department possesses an up-to-date well-stocked Seminar Library. The Reading-room is kept open during the afternoon and in the early part of the night. Attached to the Department is the Philosophical Society which is nearly as old in standing as the Department itself. The Society provides for Philosophical dicussion, publications and excursions. Six lectures by Dr. Sir Mohammad Iqbal on "the Reconstruction of Religious thought in Islam" delivered by the author himself, the address of Dr. Zafarul Hasan on "Philosophy and the advantages of studying it" as well as the discourse of Dr. S. Hadi Hasan on "Mysticism" are some of the standing activities of the Society. The Society has also published a number of pamphlets. Three Students are engaged in Research Work. Mr. Ihsan Ullah Khan after working for three years on "Schopanhauer" has on the advice of the Chairman proceeded to Germany for higher studies.



Dr. SYED ZAFARUL HASAN,
M. A. (ALIG.), D. PHIL. (OXON.),
Dr. PHIL. (ERL.),
Chairman, Philosophy Department.

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German & French Studies :—

The study of these languages in this Univeristy has been completely reorganised.



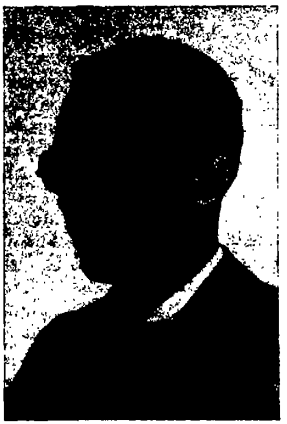
Mr. A. SATTAR KHEIRI, M. A.,
Head of the German and French Dept.

To supplement the teaching of German a German Society has been founded. Its aim is the study and furtherance of the German Language and the study of German culture. The Society has held many lectures and Social gatherings with garden parties. One of the main features in the German Society lectures is that most of the lectures have been delivered with the aid of lantern slides. The German Consul also gave an interesting lecture last session. The Society runs a library of its own. The first number of the Society's journal will be out very soon.

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Department of Zoology :—

The new Zoological Laboratories have been described by authorities on the subject as among the best and foremost laboratories of India. The museum is well equipped and contains several types of animals but the library is still poor. The chief feature of the laboratories is that instruction is given to the students with the help of nature-study films. Ph. D. Classes were opened in the year 1932.



Dr. M. B. MIRZA, B. Sc., D. Phil. (Net)
Chairman, Zoology Department

Mr. A. J. Farooqi who was sanctioned two years' study leave is soon returning to Aligarh having received the Ph. D. Degree from the London University. Dr. M. Sharif left on two years' study leave for the Ph. D. Degree from Cambridge University. Under the auspices of the Zoological Society popular lectures are delivered every year and the Society publishes a Journal in Urdu in order to popularize the subject. Mr. Taqi, a research-student has been appointed assistant Locust Officer. Mr. Mazhar Ali Khan who was placed in Ist Division in the M. Sc. Examination has been awarded a European Scholarship by H. H. the ruler of Bhopal.

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Department of Botany :—

Since 1932 the Laboratory of the Botany Department has been excellently equipped. Special provision has been made for the study of Plant Bio-Chemistry, and Plant Physiology and great care has been taken to improve the Departmental Library. Apart from possessing a good collection of books, the library subscribes to about 18 standard Journals of different countries. Every year the Post-Graduate students visit the Himalayas with a view to study the mountain vegetation. As a result of such annual excursions to the Hills, the laboratory has come to possess a large collection of those cryptogamic plants which are not available in the plains.



Dr. RAFIQ AHMED, M. Sc., Ph. D. (Cantab), Chairman, Botany Department.

With the object of popularising Botany several interesting lectures are given every year under the auspices of the Botanical Society. The Society possesses a modest library which will probably grow considerably in the next few years.

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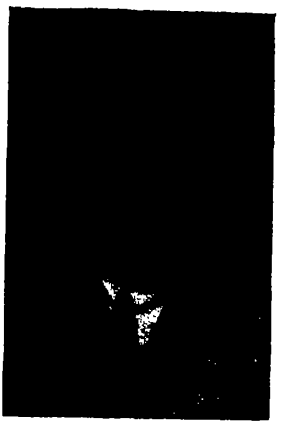
The Physics Department :—

In the last few years the Syllabus in Physics for the B. Sc. Examination has been overhauled and a new method of teaching has been introduced. A similar change has been made in the M. Sc. Syllabus, where the whole course in Physics already completed for the B. Sc. is again gone through with greater stress on the theoretical basis. Research work is done in the final year, the results of which are embodied in a thesis which the student offers in lieu of two written papers. Only students who have shown special attitude for original work are admitted to the two years' course for the Ph. D. Degree. Much research work has been done in the last few years by the Staff and some Research-students. The Department has a good workshop and the laboratory is fully equipped for research work on problems dealing with atomic and molecular physics

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Department of Chemistry :—

The new Chemical Laboratories are second in equipment only to those of the Indian Institute of Science at Bangalore. The Seminar Library is equipped with almost the complete German and English Literature of Chemistry for the last 70 years. Team research work is being carried out by the members of the staff and Research Students under the direction of Dr. Hunter and Dr. Desai. Important investigations are being carried out on the following problems. The Tautomerism and Unsaturation of Oxazole, Thiazole and Selenazole Derivatives ; the Stereochemistry of substituted cyclo Hexanes ; the Mobility of Open-chain and semi-cyclic Amidines; the Synthesis of Coumarins derived from Five-membered Alicyclic Rings. Investigations on the Ultra Violet absorption of Tautomeric compounds are also being conducted.



Dr. R.F. HUNTER, M.Sc., Ph D., D.Sc., D. I. C., A. I. C., (Lond.)
Chairman, Chemistry Department.

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Law Department :—

At present there are 149 students reading for Law. The lectures are delivered in the evening after Maghrib prayers and continued till 9 P. M. There is a suggestion that the Law Classes should also be held during the day time. Very soon this question will be given due consideration by the University authorities.



Mr. M. ABDUL KHALIQ, B. A., LL. B.,
ADVOCATE,
Chairman, Law Department.

Allied Institutions.

TRAINING COLLEGE.

The Training College was handicapped at first by having a very large number of students in the B. T. and C. T. and, during the first two years, in the Oriental Teachers Classes and the staff was insufficient to cope with the work. Since then the number of students has been gradually brought down so that it is now fixed at 40, the institution is concentrating on post-graduate work and the staff has been considerably strengthened.



Mr. K. G. SAIYIDAIN, B. A., M. Ed., (LEEDS), Principal, Training College

The Training College possesses a very carefully selected Library of modern Educational literature and is particularly rich in important recent publications. It has also recently acquired, thanks to the courtesy of the All India Muslim Educational Conference, a considerable collection of Educational books belonging to it. Important educational journals Indian, English and American.....are subscribed for the Reading Room and utilised by the students keen to keep abreast of modern educational developments.

The College has a flourishing Educational Society which does a good deal of solid, useful work in provoking thougtful discussions on educational problems and issues and bringing all the members together to thrash out living questions which they will have to face as citizens and as educationists.

During the term ending on August 31, 1934, three ordinary meetings of the Education Society were held on the following dates and the under-mentioned gentlemen read papers or delivered lectures,

as noted against their names :—

August 23, 1934,—K. G. Saiyidain Esq., B. A., M. Ed. (Leeds).
"School, as Creative Environment"—a paper.

August 28, 1934,—Mr. Himmat Ali, M. A.,
"Difficulties that beset the path of B. T. Students"—a lecture.

August 31, 1934,—Mr. S. Kaisrul Islam, M. A.
"How to teach and Study Politics as a Science"—a paper.

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MUSLIM UNIVERSITY SCHOOL.

The Muslim University School was founded about half a century ago by Sir Syed Ahmad Khan Bahadur, on the lines of English Public Schools like Eton and Harrow.

This School has produced a large number of eminent scholars, politicians, statesmen, and sportsmen, like Moulana Mohammad Ali, Hon'ble Nawab Sir Ahmad Said Khan of Chattari, Hon'ble Nawab Sir Sikandar Hayat Khan, Ex-Governors of the United Provinces and the Punjab respectively, Nawab Bahadur Dr. Sir Muzzammilullah Khan, His Highness Nawab Hamidullah Khan, Ruler of Bhopal, Moulana Shoukat Ali and many others.

There are five boarding houses attached to the School; there is also a separate boarding house for boys below 14 years of age. Each boarding house has got its own prayer-room, and there are Imams, and Qaris to conduct prayers, and regular Qirat Classes. Scholarships are awarded to those who obtain good marks in Qirat.

There is also an Infant School, and the teaching of these classes is imparted according to the **Montessori System of Education.** A trained Lady teacher having a Diploma from England and an experienced English lady-teacher take the classes in English. The Infant School and its boarding house are located in a separate building.

The whole School is divided into four groups for purposes of sports *i. e.* Yellow, Green, Red, and Blue groups and each group again



MISS QAMAR JEHAN JAFAR ALI
Montessori Department
Head of the M.U. Primary School



MR. G. C. WOODS, B. A. (OXON)
Head Master, Muslim University School.



MONTESSORI CLASS IN PROGRESS.

is divided into two units called Juniors and Seniors. These groups compete in league matches every year, and great interest and enthusiasm is evinced. Mr. Woods, the present Headmaster, has organized the games in this way.

In the Annual Sports last year the School defeated the University in several events.

There is a debating club to train the boys in the art of public speaking. The School also publishes a Magazine. Its pages are reserved for the articles of the School boys, who contribute their articles very enthusiastically; even the boys of Class III being given a chance to contribute articles. The object of this Magazine is to give practical training to the School boys in writing stories and articles.

The School has got a big library from where more than five hundred books are issued to the boys every week. There is also a scout unit in the School which has proved very useful on occasions of important functions in the School or University.

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TIBBIYA COLLEGE.

The Tibbiya College gives education in Unani Medicine supplemented by all the modern subjects which form part of the education of a Medical Student, *viz.* Natural Science, Anatomy, Physiology, Pathology and Surgery etc. The full course extends over five years with two Board Examinations at the end of the 3rd and 5th years and the students get a Diploma called L. U. M. S. *i. e.* Licentiate in Unani Medicine and Surgery. The College issues a Prospectus for those seeking admission to the College which gives full details about everything that an applicant needs.

During the course of training the students are given training in the practical side of each subject so that when a student of the Tibbiya College leaves the College he is able to look after himself in the world.

So far three batches have gone out and everyone of the qualified Hakims who has left the portals of this Institution is success-

fully doing his work either as trusted servant of the local bodies or as a private practitioner.

Two and a half years ago the Tibbiya College started a periodical called the Tibbiya College Magazine in which the savants of Unani Tib are given doses of modern Science and old facts and systems of medicine are expounded on broader bases to be of use to Modern students.

Last year Research Work was started in the Tibbiya College. The work has been undertaken in order to find out really good things from the Unani Pharmacology and to analyse the same and, after experimenting upon the lower animals, to standardise them and to utilise the same eventually for the good of humanity.

So far the College has been housed in hired buildings but it is hoped that new buildings suitable for a residential institution will shortly be erected.

* * * *

MUSLIM UNIVERSITY CITY SCHOOL.

The School owns a magnificent building on the Grand Trunk Road near the exhibition grounds at Banna Devi (only 7 furlongs from the Railway Station). It has all the modern features, good ventilation open aspect and ease of supervision.

It is a well-equipped school and has a good Laboratory with a Biology section as now required for the High School Examination. There are 23 teachers on the staff of whom 14 are trained graduates.

To give facility to the young boys of the City a Branch School has been opened in the heart of it. It is a lower middle School consisting of 160 students.

To utilise the leisure hours of the School boys and to give an honourable profession to the street boys and un-employed young-men weaving institute has also been started and placed under the school management. It is recognised and aided by the Department of Industries.

During these days of depression cheap Education is the crying need of the nation. To meet this demand a cheap Boarding House

attached to the School has been started. It has proved a great success. The total expenses of the Boarding House come to Rs. 10 per month only.

The school enjoys a reputation for its curricular and extra curricular activities. The High School results have been more than satisfactory.

Games are played under the supervision of the teachers. A beginning has been made of an open-air Gymnasiam. Scouting is a living institution in the school, and it has great hold upon the boys.

MUSLIM GIRLS INTERMEDIATE COLLEGE.

In spite of the Muslim Girls Intermediate College being the only Muslim College for Girls in Northern India it is surprising that a large number of the Muslim population of the country is not even aware of its existence. This institution for girls was founded by K. B. Sheikh Abdullah who is now its Honorary Secretary. With the help of a Muslim Association in Aligarh he started it in the year 1907 as a small Primary School in the City and gradually raised it to the Middle Standard. In the year 1914 a big hostel with forty rooms and a large hall were completed outside the town and the School was transferred to the new buildings and became a boarding School. Since its transfer it has undergone a considerable change. It was raised to a High School and then to an Intermediate College.

The hostel, where the resident students live, is under the supervision of an experienced matron, and Abdullah Begum is its Honorary Superintendent. There are 65 students residing in the Hostel at present. Two, and in some cases three girls, share a room. The rooms are big and well ventilated. A special room is reserved in the hostel as a Prayer Room, and daily prayers are compulsory. A qualified and trained nurse lives in the hostel to look after the general health of the students and to attend to the sick girls who are segregated from the rest of the girls.

The Principal Miss Khatoon Abdullah who is an M. A. of Leeds University and Sixteen other mistresses are on the Teaching

staff of the institution. Twelve members of the staff are Muslims and four are Christians. The mistresses are well qualified holding high degrees from various Universities.

The Classes are held in a separate building which has been built for this purpose. Special attention has been paid to ventilation and sanitation in this building and everything there meets modern requirements. The courses of studies are according to the syllabus of the Board of Education of the United Provinces up to the 8th standard. The High School and the Intermediate classes are affiliated to the Muslim University. For some years the number of students in the Intermediate Classes was very discouraging but now more and more girls of the Muslim community are going in for higher education and the number is gradually increasing. This year fifteen girls have joined the first year Intermediate Class.

There are altogether two hundred girls on the rolls in both the School and College Classes. This number is encouraging when we compare the low percentage of girls who receive any education at all among the Mussalmans. Hindu and Christian Girls also attend the School but they are very few in number.

It is the endeavour of the School to give education in the fullest sense to the girls and therefore while they devote most of their time to academic subjects they enjoy other activities too which are necessary for the development of character. Organised games under the supervision of members of the staff are played daily by the resident students. Every year a school team is sent to Lucknow to take part in the Inter-High School tournaments. Up to this time the teams that have been sent have created very good record and have always won in nearly all the games such as Basket Ball, Baseball, Volley Ball, Badminton and Races.

The students have organised a social Club to promote social activities. Monthly "At Homes" are given at which small plays are dramatized by the students by way of entertainment. A Debating Society has also been organized and has been working well for the last three years. Debates are held every fortnight. The students have shown great interest in the Society. Subjects such as "Social Reform must precede Political Reform in India" and "Higher Education is neces-

sary for Indian Girls" have been discussed lately with much enthusiasm.

Foundation Day which is the day on which the Foundation Stone of the School was laid is celebrated formally every year on the 7th November. All the ladies of Aligarh who are interested in or connected with the Institution attend the function. A formal programme is given by the students. Usually on this occasion a well known play is also staged by them.

Very soon the School and College Magazine will be out. This will be purely an expression of the work done by the girls and it will give an account of their various activities during the year.

I hope the Muslim Community will co-operate with us in our effort to promote higher education among girls of their community. We need their help in increasing the number of students and in raising funds for the scholarships which we give to a great many of our poor girls who are given almost free education here.

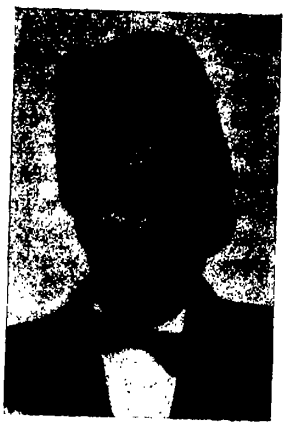
The Principal.



Hall News.

Viqarul Mulk Hall:—

Viqarul Mulk Hall is of comparatively recent origin. It dates back only to the year 1932. On the abolition of the Intermediate College and amalgamation of the Intermediate Classes with the University, need was felt for the creation of a new hall. Accordingly Viqarul Mulk Hall came into existence.



PROF. A. M. KUREISHY, M. A.,
Provost, Viqarul Mulk Hall.

The Hall is situated in the old Irwin Circle, which is a Circle comprising four blocks surrounded by a boundary wall and having at its centre a wide open space in which there is a small garden.

Various institutions and activities are shared by us in common with other Halls. But there are certain aspects in which we are more happily placed.

The Union tops the list. Barring Aftab and New Halls there is no Hall that possesses a Union of its own—perhaps no other Hall, owing to the close proximity to the Mother Union, needs it. Distantly situated, however, as we are, without in any way disclaiming our allegiance to the Mother Union, we need a Union to hold our weekly meetings and to provide a platform for less practised speakers. To meet such a requirement we have, fortunately, inherited from the late Intermediate College its Union which in size, structure, and equipment vies and can favourably be compared with even the Mother Union. The Union has been holding debates, discussions, and other such meetings as are relevant to its purpose, though we must confess that its activities

have not yet gained the momentum that we should desire them to acquire.

Attached to the Union is the Library which is second to none except the Siddon's Union. It contains nearly three thousand books on various branches of study. The Library is a well-stocked one and the students of the Hall are immensely benefiting from it.

A part of the Library is the Reading Room which is kept open from 11 A. M. to 5 P. M. daily except on Fridays and such holidays as are observed by the University. The Reading Room subscribes to two English Dailies, one Urdu bi-Weekly and one English Weekly. Over and above these a number of monthly Urdu and English Journals are received by it regularly.

The Gymnasium is the second distinctive feature of our Hall. We have, for the time being, a full-fledged Gymnasium providing both for Eastern as well as Western exercises. Arrangements under it have also been made for 'Binaut.' Till lately we have also had a physical instructor, and again we hope to have one shortly.

Our Dining Hall has also certain distinctive marks of its own. It is the most well-furnished Dining Hall in the University and while the meals supplied by it are by no means inferior to those of other Halls, it has reduced its charges without detriment to either quality or quantity of food by Rs. 2.

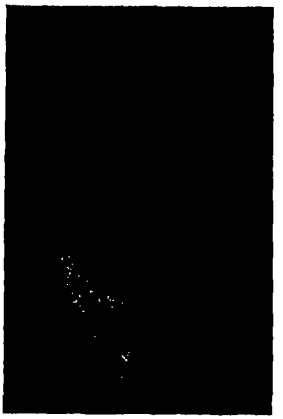
Added to these distinctions must be the close proximity of the Hall to the New Science Laboratories.

The achievements of our students also both in the examinations as well as in the field of sports have been remarkable. In the field of sports our students have fared well. They won a big cup for Tug-of War and no less than seven prizes in the last Annual Sports.

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Sir Syed Hall :—

It is the father of Halls comprising as it does the oldest hostels in the University.



Mr. M. M. SHARIF, B. A. (Cantab), Provost, Sir Syed Hall.

The Hall has as well the oldest and most well-kept garden watered by an electrically run tube-well, greatly improved under the Provostship of Mian Mohd. Sharif.

Most of the important student office-bearers such as the Vice-President, Captains, Secretaries, etc., also reside in this Hall.

Out of all the Hall institutions the Dining Hall is the most important and is very efficiently run under the present Senior Food Monitor Mr. Fazlur Raheem Khan. Since he came into office, he has raised the quality of food very much. Besides this, many improvements have been made in the Dining Hall.

The Hall Football Club has a creditable record behind it—save the University Football Club, it has the strongest team. The present Captain is Ghulam Ahmad Khan from whom we expect a good show this year.

The Hall Cricket Club is the oldest Club in Aligarh. It has had a record career and most of the best players Aligarh sent out were members of this Hall Club. In the Inter-Hall competitions this Club comes out almost always successful and thus maintains its proud record. The present Captain is Mr. Ikram Ahmad Khan, an enthusiastic cricketer though a veteran member of the Hockey Team. His charming and tactful ways are bound to bring complete success to the Club this year.

The Tennis Club has recently been founded by the Provost and is only four years old. It has become popular within a short time

and proudly acts as a feeder to the Mother Club. Financial difficulties were a problem indeed but they have gradually been removed.

The Volley Ball Club was started in 1930. In 1932 the Club went on a tour to Calcutta where it played many matches and brought success.

The Common Room of this Hall is supposed to be the best with its big hall and costly furniture. Indoor games of all varieties are an special feature in this Common Room. It keeps a reading room where two Dailies and the Illustrated Weekly are provided. We are grateful to our Vice-Chancellor, Nawab Mohammad Ismail Khan Sahib, who has very kindly presented an electric ceiling fan for the Common Room.

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Aftab Hall.



PROF. MOHAMMAD HABIB, B.A. (OXON) BAR-AT-LAW.
Provost, Aftab Hall.

The greatest misfortune that can ever befall a nation is not so much the paucity of educational institutions as perhaps the organisation of those already existing, quite irrespective of its economic conditions as a whole. It might, however, be still justifiable to allow profuse expense of money on education under those exceptional circumstances when the advantages of the latter for more than counter-balance the disadvantages of the former. And most probably this can only happen when the real object of education is not over-shadowed by something of less importance. But it is undoubtedly true that the nation, wasting much more money on education than is allowed by its financial resources, and at the same time failing to secure, by neglecting its real aim, even the bare remuneration for its cost, stands little chance of revival.

These, coupled with the idea of checking the growing disintegration of Islam by the impact of western education, were some of those considerations which led the Old Boys' Association to lay the foundation of Aftab Hall : that is to say, to provide the best education at the least cost in a strictly Islamic atmosphere. Dedicated to the memory of the late Sahibzada Aftab Ahmad Khan, one of the most untiring pleaders of the cause of Islam, it stands as a living symbol of his lofty ideals.

Perhaps it is quite reasonable to epitomize all the ideals for which Aftab Hall stands in the old familiar phrase. "Simple living and high thinking." It is the first Muslim institution in India which has taken the initiative in reviving the original, practical traditions of Islam. Its ideals of life, as of Islam, are simple living by renouncing all sorts of cramping luxuries, and acquiring perfection through self-help and ceaseless activity. The Muslim community had grown pessimistic on account of an all-pervading mental lethargy (the natural consequence of falling off from supremacy) and probably no better service could have been rendered to it by Aftab Hall, at such a critical moment, than the dissemination of vigorous and inspiring ideals of life. And certainly it has preached to a community, sunk in utter despair; the gospel of

"Awake, arise, or be for ever fallen."

How far this mission has been fulfilled can be best estimated from the unusually good examination results of last year, and the brilliant achievements of Aftab Majlis in respect of cultural and moral developments. For detailed news vide next issue.

Any account of Aftab Hall would be most incomplete without the full recognition of those meritorious services which have been, and are being, rendered to it by Deputy Habibullah Khan Sahib and Professor Mohammad Habib. The former though old in body, yet young in spirit, is always seen visiting all Hostels attached to the Hall, and infusing a new life in all. But for his selfless and constant efforts, the establishment of Aftab Hall would have been impossible. Perhaps there can be no greater compliment to the unremitting labours of Professor Mohammad Habib than the frank confession that he is doing what a true son of Islam ought to do.

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The New Hall :—

Non-resident students plus the students of the Hindu Hostels have been attached to the New Hall.



CAPT. M. HAIDER KHAN, M.A. (CANTAB) B. Sc. (LONDON) Provost, New Hall.

Captain Haider Khan has been appointed Provost of the New Hall.

The Non-resident students have got a Union of their own 'The Muslim University Day Scholars Union Club', as it is sometimes called, is under the presidentship of Mr. K. Saeeduddin, and is running on very efficient lines, following, as it does, in the foot-steps of the mother Union. The aim of the Union is to promote social connections, the spirit of co-operation, and the mental and physical development of the Non-resident students. These aims are being steadily realised through the agency of a library, indoor and out-door games and a programme of debates.

With a view to promote Urdu literature and thus render some service to the mother tongue, an Urdu Academy has been founded. Many papers on interesting and instructive subjects have been read under the auspices of this Academy.

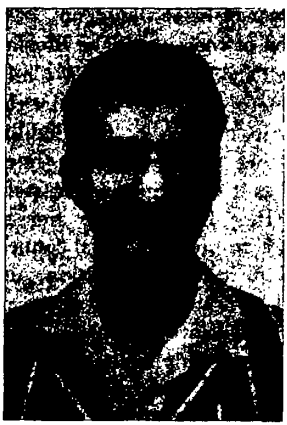
The Hockey Club has been flourishing and has always given a good account of itself. The Volley-Ball Club is particularly popular, but the Tennis Club, we regret to note, is rather drowsy. It is contemplated to erect a small pavilion in the maidan and have Cricket and Hockey Games played on a better footing, while the introduction of the Football Game is receiving its due share of consideration.

Mr. Muddasir Ali is the Honorary Librarian. He deserves our cordial thanks for his devotion to his duties.

Clubs & Societies.

Cricket Club :—

The Aligarh Cricket Club was established as far back as 1879 and is easily the oldest club in our University. The fact that Aligarh was from the very first regarded rightly as the "Home of Cricket" and that the patronage extended to it on that account by the various princes and potentates of this country, helped in building up for this club a reputation that has fallen to the lot of few clubs in India. It is interesting and full of significance to note, in this connection, that our first Captain was the late Justice Rafique and that our first and, perhaps, the greatest admirers were Mr. T. Beck and Sir Syed Ahmad Khan who never missed an important match.



Mr. Jamil Mian who very successfully captained the University Cricket team for two years (1932 to July 1934).

Very few persons are left to tell us the tales of the Cricket of those past days. From what we could gather it seems that the Late Moulvi Mohammad Wajih, used to be "the first to go in and the last to get out." Upper-hand bowling was very popular. Players were named as "stone-wallers" "mud-wallers" and the like.

The two great bowlers of the past were Ustad Mughni who died a few months back and Mr. Abul Hasan or "Mr. Dilair," while among the old Captains the name of Mr. K. M. Abdullah is much remembered. The *Big Brother*, who has also been the Captain of this Club and about whom some romantic and legendary stories have sprung up, and Mian Ehsanul Haque are two more names written in letters of Gold in the annals of this Club. The best bowler, however, that Aligarh has produced was Mr. Ali Hasan (1898-1902). He made his mark in the Great Patiala Match won on the field of

Patiala State. Mr. Shafqat, Justice Salamuddin and Syed Hasan, all of whom went with the team which visited England in 1911 and won laurels there, form another set of Aligarh's noted players; while the popular "Chacha" Ziaullah was always unshakable like a Gibralter and stylish Saeed Mohammad Khan was famous for his feats on the Cricket pitch. H. H. The Ruler of Bhopal, who is a generous-hearted Patron of our Club, also happens to be one of the most distinguished Captains (1913-14) of the days gone by. Among the latest of our Club's choice products, however, stand the leading figures of Wazir and Nazir, both of whom played against the M. C. C. in 1927. They have acquired international repute and their names have become like house-hold words in the world of Indian Cricket to-day. Mr. Ghulam Mohammad is also a member of our Club and was included in the Indian team which toured in England in 1932. The Nawab of Pataudi and Amar Nath are two note-worthy colour holders of this Club.

Since 1923, it is painful to record, our club has rather been on its wane. Credit goes to Mr. Zahid Saeed Lodhi for successfully checking the downward march during his captaincy (1931-32). The glorious encounters with the Moinuddullah XI at Hyderabad, and the Vizianagrum XI, at Madras, in the course of Southern India tour (1932) are the tangible results of his strenuous efforts.

Recently we have played against nearly all the University Cricket Clubs of India and we have defeated all of them by wide margins. We have, I hope done our best to maintain the reputation of the Aligarh First Eleven, and our ground still remains the same old proverbial Burial-ground of the high hopes of many a brilliant teams from outside. The immutable law of the Medes and the Persians prevails still.

It would be unjust if we fail to acknowledge the services of the old and faithful servant of this club, namely Mumtaz, who has grown grey in its service. His long experience has entitled him to speak with authority on the intricacies of the game. This old man of the Club has never failed to help the Captains to tide over many a domestic crisis or in popular parlance, to steer clear of "a storm n the tea-cup" whenever it assumed a threatening aspect.

Our old pavilion was built in 1901 to the memory of Mr. Abdullah. A new pavilion has been built last year through the munificence of Nawab Moinudaulah Bahadur of Hyderabad. The Nawab is a generous-hearted patron of the club and we take great pride in owning him as such. Our Club is very fortunate in having Cpt. Hyder Khan for its president. The fact that it has never suffered from pecuniary embarrasment and has always been able to organize extensive tours is significant enough and very encouraging.

In the end we mention the names of our present players and introduce them to those interested in our Club.

1. *Syed Akhtar Hussain* :—(*Captain*) is the son of Mr. Syed Hasan "Bhondoo", a great cricketer of his days, is an alrounder and a specialist in right hand off-break.

2. *Jamil Mohammad Khan* :—Or "Jamil Mian" has been playing cricket since his school days. He is a fielder and batsman "par excellence."

3. *Zahiruddin Nawab* :—Or "Bobby" is a pillar of strength for the side. He won his colours at the Islamia College, Lahore.

4. *Masud Salahuddin* :—He is the fastest bowler of the side. He won his blue last year. *Tall stature ought to be helpful in perfecting one's length bowling.*

5. *Aziz Khan* :—Or "Duckworth" is another blue of the Islamia College, Lahore.

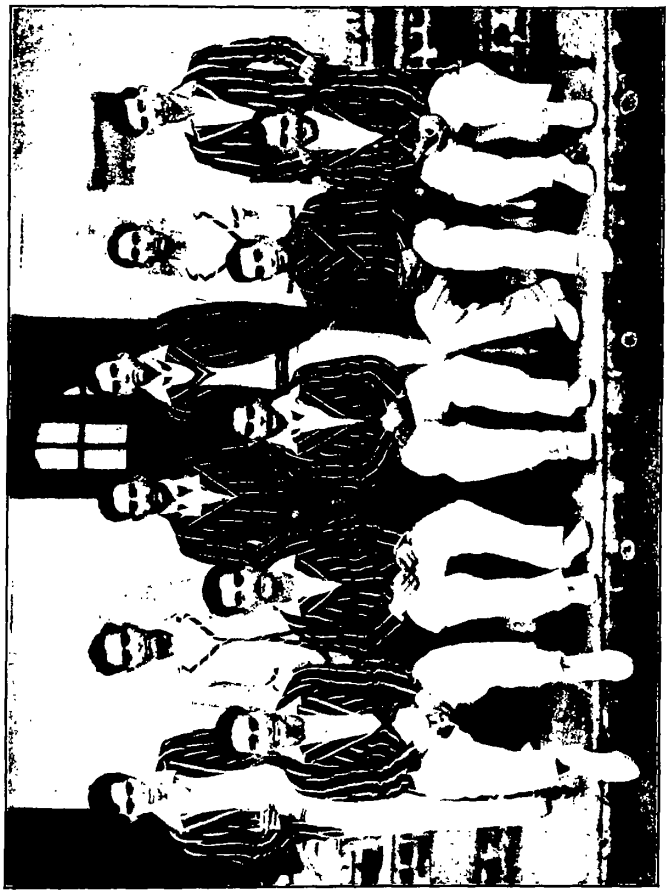
6. *Ali Raza Khan* :—Is a fast right hand bowler and the greatest Cricket enthusiast in the Club.

7. *Masud Yar Khan*:—He joined the University only last year. He is a good fielder at short leg.

8. *Inam Ahmad* :—He is a right-hand slow bowler and a good fielder in slips as well as a reliable bat.

9. *Safi Jaffri* :—He is a medium left bowler and a right hand bat. *Regularity at practice is bound to be advantageous.*

10. *Tariq Ismail* :—He is also a left hand slow bowler and a right hand bat. *Cool head is a good thing to cultivate even on the Cricket fi eld.*



THE UNIVERSITY CRICKET TEAM 1931-32

11. *Qutbuddin* :—He is a new addition to the club. He is quite a safe bat as also a good change bowler.

SYED AKHTAR HUSSAIN
Cricket Captain.

Hockey Club.

It is very difficult to give an accurate history of the Club, as no written record is available of the good old days of the Club. We are much indebted to the Club servant Faqira, who is serving the Club for the last quarter of a century for giving us the early history of the Club.

The First Captain of the Club was Mr. Jamiluddin (1902). From 1902-12 the Club was in a dormant state. In 1912 Mr. Mahboob Alam was the Captain, who held the Office for four years 1912-16. Mr. Mahboob Alam is now in the U. P. Civil Service. During his Captainship, the M. A.-O. College Team had the credit of competing and winning all the major trohpies of India. In 1914 they won the following :—

1. Beighten Cup.
2. Laxi Bilas Cup.
3. Ram Lal Cup.
4. Bom Bahadur Cup.
5. Champions of Bengal and Allahabad University.

Mr. Agha Mirza, the second most popular Captain, took the charge in 1916. He was the Captain from 1916-18. This formidable team was a terror to the opponents and twice won Agha Khan Cup. Mr. Asad Ali was a member of the M. A.-O. College team from 1911-18. He was the best player of India in those days. He is nowadays in the Custom's Service at Calcutta. Syed Mohd. Shafi next assumed the office 1919-21. Mr. Shafi is now a lecturer in the Economics Department, Football President and Proctor of the University.

1921-22 S. M. Khan (Captain).

1922-24 Syed Rafique.

In 1924 Syed Masudul Hasan was appointed the Captain. It is a unique example of selfsacrifice and the coming captains should take a lesson from him, that Mr. Masudul Hasan did not play himself in the matches and always gave a chance to other players when better players were available for that position.

Ghafar's team (1925-26) can be compared with those of Mr. Mahboob Alam and Agha Mirza's team. They won the following trophies :—

1. Sultan Cup.
2. Ram Lal Cup.
3. Moradabad Cup.
4. Runners up of Agha Khan and Sindhia Gold Cup.

The star player of Ghafar's team was Mr. Ferozuddin. He was selected for the All India Team that went to Amsterdem to compete for the world Championship.

(1926-27) Mr. Mazhar Hosain was the Captain.

1927-28 Mr. Iqbal Ahmad.

1928-30 Mr. Mohd. Umar Usman. This old warrior is still fighting for the Club. He has been helping the Club for the last 9 years.

1930-31. Mr. Wasi Khan (Captain).

1931-32. Ismail Abbasi (Captain).

Mr. Masud Minhas of this team was selected for the Olympic team that went to " Los Angeles."

In (1932-33) Nawabzada Rashiduzaffar Khan, the nephew of our Chancellor was appointed the Captain. But to our ill luck he left the University after three months and the rest of the term was completed by Sarfaraz Ali.

1933-34. Mr. Anwarullah Khan more popularly know as the " Rustic on the telephone" became the Captain.

1. His team won Zamir Cup.
2. Defeated Military Academy Dehra Dun by a wide margin of 5-2.

The next most important event of his term was the arrival of Afghan Team. The Afghans entered India through the Khyber Pass. The battle was fought on the new University Lawn, where each side suffered four casualties in the shape of goals and in this way both the armies retired honourably after signing a treaty of perpetual friendship.

The present Captain Mr. Masud Zaidie has been playing for the University for the last six or seven years. His team has just returned after a successful South India tour. Out of fifteen we lost two, one ended in a draw and won twelve matches.

Mr. A. B. A. Haleem is the President of the Club and the success of the Club is due to the keen interest he takes in the activities of the Club. Very often you can see him standing outside the ground with his old companion, the cherry walking stick, watching the game. The Hockey Club is very often at dinners and teas at Mr. Haleem's bungalow. His moto seems to be " The more you eat, the better you play."

MASUD ZAIDIE
Hockey Captain

Muslim University Sports Club :—

The Muslim University started its session this year in the middle of July instead of October, and thus we were given a couple-of-months extra in which time if we had been a little more regular at practice, we would have rendered ourselves fit for making our mark in the forthcoming Provincial Athletic Meet. But man proposes, and, let us say, weather disposes. It has been either too wet or too hot. The rain and the heat have joined hands to postpone all athletic activities so far.

But we hope to have the field made clear and ready in the second week of October, when the University opens again after Autumn vacation, and then there will be plenty of opportunity for our athletes both vaterans and freshers to give full vent to their pent up energy.

We have a good number of Athletes this year and are looking forward to a very keen competition and some really fine performances at the Annual Sport's Meet. And we shall try to hold this function as early as possible, so that some of those students who find it difficult to

participate due to the close proximity of their examination, may easily do so now.

We would like to take this opportunity of pointing out that the Annual Sports have so far been rather an affair of individual athlete and not so much of Hall Teams. If the latter principle be adopted, we would soon be able to find a rapidly growing number of sportsmen possessed of an increasing spirit of sportsmanship, co-operation, and team-work. In this connection the athletic activities of Macdonnel House have not escaped our notice and appreciation. The so far dorment hostel is awake and from the very beginning of the season, the boys, undaunted by weather conditions, have been running and jumping whenever they could find an opportunity or excuse.

The wonderful performance of our athlete Mirza Fahim Beg, as recently as last year, must not go without mention. He succeeded in annexing the U. P. Olympic Athletic Championship and thus gave the first example of the kind in the history of the University. He deserves our hearty congratulations.

But we as pointed out above cannot remain content with a handful of athletes of outstanding merit. What we would rather like is a larger number of enthusiastic and spirited sportsmen, no matter, if their achievements are not so dazzling at the outset. We want the bulk of the students to embrace sports and cultivate an "athletic" feeling.

We also take this opportunity of expressing our deep sense of gratitude towards the ex-Maharaja of Indore and the Nawab of Chhatari for their princely donations which have enabled us to provide for an up-to-date gymnasium. The new building is almost complete and we hope to get it equipped soon after the Autumn holidays. The great number of students, showing their interest in it even at this stage, is but a clear sign of the great good it is going to do to the student-community.

ZAHIRUDDIN NAWAB (BOBBY)
General Sports Captain.



THE UNIVERSITY ATHLETIC TEAM 1933
THE U. P. CHAMPIONSHIP CUP WINNERS, 1933.

University Football Club :—

Our Football Club was started in the year 1892. It became conspicous in 1902. The reputation of the Club reached the zenith in 1925, when Saiyyid Mohsin was its Captain.

The Club has an excellent record of achievements to its credit, and it has produced players of India-wide repute. Mr. Khurshed Anwar, the present Captain of the Mohemmadan Sporting Football Club Calcutta, (the first Indian side-winning the Calcutta Football League) is a worthy product of our Club. Messrs. Hamiduzzaman, Saiduzzaman, Yasin Muri, Saiyyid Mohsin, and Sher Ali are some of the other stars whose names deserve special mention.

During Saiyyid Mohsin's tenure of office as Captain, the University Club won laurels and received tributes of praise from far and wide, when it won the All-India Salar Jang Foot-ball Shield against twelve competing teams of outstanding strength from different parts of India. In those days Foot-ball had attained a high standard of perfection, in comparison with other sister games like Cricket and Hockey.

The untiring zeal of our enthusiastic President, Mr. S. M. Shafi, gave a great impetus to the cause of the Club, and his indefatigible courage coupled with industry and hardwork, brought to its all that it needed.

I am fortunate in having, as my predecessor, Mr. Qureshi,—a tactful Captain,—whose example is a very useful guide to me. During his Captaincy, the University Foot-ball team maintained it past record. We went out on tours and also entertained other teams from outside, and in both the capacities,—as hosts and as guests,—we acquitted ourselves creditably well.

A few days' hard practice brought home to all, especially on the day when we played against the Government College, Lahore that our team still retains the power and stamina of its maiden days in a manner, sufficient to fight the best—organised teams of other provinces.

The visitors' match was followed by a tour to Agra. We participated in the Mohammad Ali Foot-ball tournament and defeated

the H. M. Club of Tundla by two goals to love, all through putting up a good game. And it was sheer ill-luck that we could not have our own in the semi-finals against the selected side of the British Military Hospital, Agra. The tour imparted to us a spirit of unity and oneness. It revealed to the team its weak points and also showed the way as to how they could be removed.

Our present team consists of many chosen players, and we trust, we rightly cherish every hope to maintain this year a high standard of efficiency in the game.

Mr. Rafique Anwar is a good defence player, and his presence here with us is a great pillar of strength to our club. Mr. Wahab is the switch of our offence line, without him and Mr. Mushtaq Ali Shah our forward line would not have been what it is today. Their combination is simply admirable. It would be a grave omission if mention here is not made of Mr. Yaqub Khan, who, though a fresher to us, is another great asset to our offence.

We have received many invitations this year from various outside institutions and places. We have a mind to accept the invitation of Patna University and thus, participate in the Inter-varsity Foot-ball Tournament to be commenced in the middle of September. I wish we had Mr. Afzal Khan with us on such an occasion. His presence would have been of immense use to the defence line. We miss him sadly. We also propose to start the All-India Salar Jung Foot-ball Tournament this year, and it is our intention to invite teams from outside to give us game at home.

MOHAMMAD HAYAT KHAN
Foot-ball Captain.

University Tennis Club.

In the days of M. A. O. College, Tennis was started in 1902. We had, then neither lawns, nor Pakka Courts, but only an unlevelled plot of ground. As time passed on a scheme was launched by Mr. Rashid Ahmad Siddiqi and with the kind donation of Capt. Nawab Sir Ahmad Saeed Khan of Chattari, two hard Courts were made, after which the barren ground, where old courts existed was turned into Lawns. These lawns were improved upon, since then from time to time and to-day they are perhaps the best at Aligarh.

During the last decade Aligarh has produced a number of players who occupy the first rank in India for instance, Messrs. Mahmood Khan, Kh. M. Ishaque, Sadullah, Habibullah, and Dildar. Of Mr. Azim and Ahad Husain, the Club is particularly proud. Mr. Ghous Mohammad Khan would be another player of whom Aligarh may one day be proud, and I feel sure a time would come when he would find himself among the Tennis celebrities of our country.

Mr. Qadeer, my predecessor in office, ended his term of Secretaryship by his brilliant victory at the Naini Tal June Tournament, where he won the Handicap Singles event. In the last University Championship, he did well and practically won it but unfortunately his energy failed him at a time when he needed it most.

Mr. Hamid Hassan did very well in so far as he reached the third round at the Allahabad All-India in Singles, but then he lost to Bhandari (the Davis Cup player) without winning a single game. In Doubles he played still better, but indifferent umpiring coupled with bad luck made him lose in the second round to Bhandari and Swahney (the ultimate winners of the event), after a well-contested match.

Mr. Asif A. Zahidie got into form at Allahabad where with Nomani he lost to Allahabad University. In the third round of singles he lost to Gupta (the first best in the Bombay Precidency.)

To measure our strength with other institutions of the country, it is proposed that during the Autumn Vacations we should visit the

Nagpur, the Osmania and the Bombay Universities and as we pass through Bhopal, Gwalior, and Baroda, we hope to have friendly matches with local teams. During the coming winter we will play the Universities of Allahabad, Lucknow, Patna, Benares and Calcutta and also the South Club Tournney. We are invited to Dehra Dun in November, by the Indian Military Academy. In October, we play the "Past" and "Present" match, and Kh. Mohammad Ishaque has very kindly consented to captain the "Past" team, which he would be able to announce very soon. The Agra, the Delhi, and the Punjab Universities would be visiting us in January next.

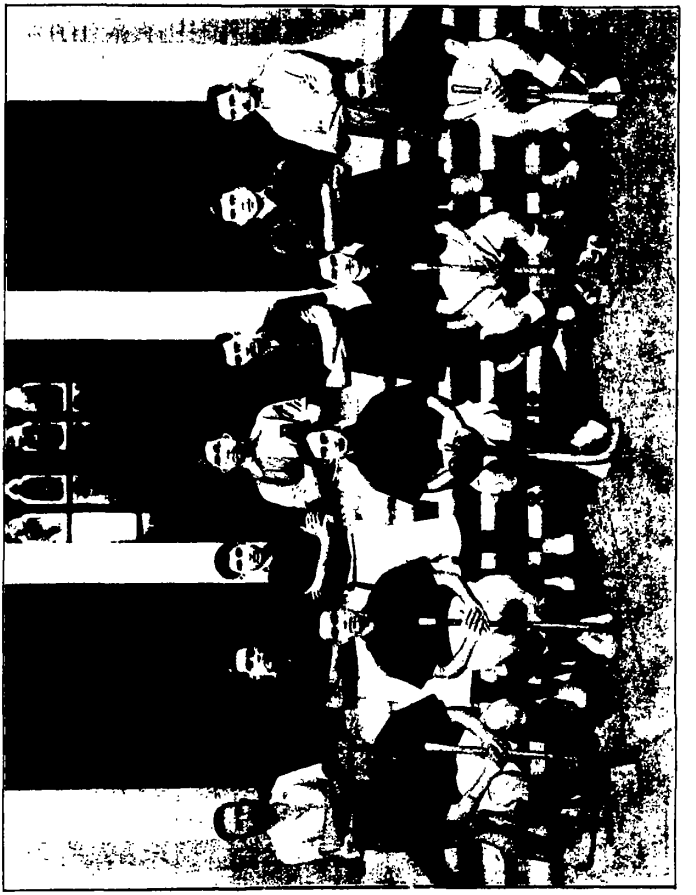
ASIF A. ZAHIDIE
Secretary.

The Swimming Bath Club :—

President :—Mr. Khalil Ahmad Murad.

The Swimming Bath Club was founded in 1916 when a liberal grant from the U. P. Government made the construction of a bath attached to the University possible. When completed a suction Pump run by an oil engine, a tube-well and pipe-line to fill the bath tank with spring water were provided for. However, since year before last an electric pump has been installed which has made the refilling process very simple and has saved the water from becoming oily.

The bath is a notable feature of this institution being the largest covered bath in India save the seaside bath at Bombay. During the Summer months when the temperature reads above 100 F. it is a most welcome retreat from the scorching sun as well as from the monsoon down-pours when outdoor games are practically impossible. The bath is situated on its own extensive lawns and garden and has an added attraction in its restaurant. Besides possessing nicely furnished drawing and dressing rooms, it has also shower-baths,—a welcome luxury.



THE UNIVERSITY HOCKEY TEAM, 1944-45

The Swimming Bath Club has been affiliated to the Royal Life Saving Society of England and boys can compete for the efficiency certificates and the Bronze Medal of that society.

One of the biggest and most popular events of the Club is the Annual Swimming Competition when Swimming competitions of all grades are held. Water-polo is one of the popular events.

The bath has been employing ever since its inception a competent instructor to teach the art of Swimming, Diving, Water-polo, etc.

The electric pump has made possible the refilling of the tank over-night so that we have now fresh spring water daily.

The greater part of the previous sessions, unlike the present one, was not favourable to Swimming. Hence, previously the season was a great handicap to acquatic activities.

The University was visited by the Water-polo team of Government College, Lahore on July 18th, but as the University had been just opend, most of our good players had not come from home; the result was that a good team could not be put against the outsiders, whose success, in face of our handicap was self evident. The foreign team were entertained to a luncheon party, at which the outside team expressed a desire for another match in the cold season which was duly appreciated by Mr. Badiudin who thanked the guests on behalf of the Club and accepted the invitation.

On the 19th of August, the Aftab Hall Annual Swimming Competition was held which proved to be a most interesting function. Mr. Sattar Kheiri, President Physical Culture Society, Aftab Hall, Swimming Captain Aftab Hall, and the Wardens, Aftab Hall, were the Chief organisers of the event.

The services of the former instructor have been dispensed with and a new and efficient instructor has been appointed in his place.

ZIAUL ISLAM SIDDIQI
Secretary.

———:o:———

The Muslim University Music and Dramatic Club:—

In 1930 certain students of the Muslim University Aligarh, prominent amongst whom were Messrs. Habibullah, Joti Prasad and Makhdum Mohiuddin, sprung a surprise by giving a demonstration of vocal and instrumental music in the Rampur Hamid Hall. It was with certain misgivings that the performance was given, but it received very enthusiastic reception by the students as well as the staff and certain members of the Court who commended the performance and encouraged the establishment of a regular Dramatic Society within the University. It was thus that the Club was founded and christened the Music and Dramatic Club. The following office-bearers were selected:—

President: Mr. A. B. A. Haleem 1930-34

Treasurer: Mr. Sh. A. Rashid 1930-34.

Secretary: Mr. Habibullah 1930-31.

Joint Secretary: Mr. Joti Prasad 1930-31.

Mr. M. Mohiuddin.

The Club is one of the most popular of the various clubs in our institution. Under its auspices All-India Inter-College Music Competitions have been held annually with remarkable success and the trophy is at present held by the Lucknow University, who have won it for two consecutive years. Besides the Music Competition the club organised demonstrations in Music by some of the best artists. The Club has also successfully staged several well-known plays which were highly commended by the audience.

NASIR UDDIN

Secretary.

Sultania Historical Society:—

In the days of the late M. A.-O. College there was a Historical Society which ceased to function owing to the general confusion and chaos created in the country in general and in this institution in particular. Prof. A. B. A. Haleem, the Chairman of the Department of

History and Politics, with the help of his colleagues Porf. Habib and Mr. S. Naushey Ali, and some enthusiastic student members of the Department, particularly Mr. A. A. Puri and Mr. (now Dr.) Abdur Rahim Khan succeeded in reviving the defunct Historical Society in 1923. Since then it has been one of the most active Societies in the University and has to a great extent succeeded in achieving the objects for which it was founded, namely :

(*a*) To encourage and popularize the study of History.

(*b*) To foster research work in History.

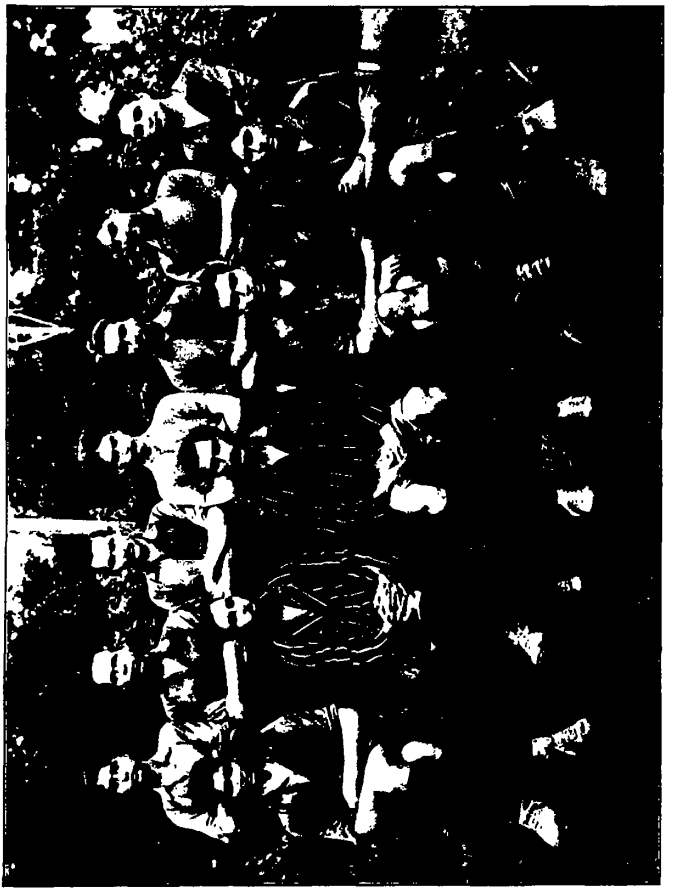
It will not be out of place to give a short account of the activities of the Society during its 10 years of life. Almost every year the Society sends excursions to different places of historical importance in India. The members of the Society have had the opportunities of visiting places like Tazila, Peshawar, Bijapur, Chittor, Ajmere, Sanchi and Benares besides the famous ancient monuments in Delhi and Agra. In 1932 the Society arranged to send a group of students in charge of Messrs. Mohd. Habib and S. Moinul Haq to Afghanistan. They stayed there for more than two weeks and in addition to visiting places of historical importance like Ghaznin studied and obtained first hand knowledge of the actual working of the administrative machinery of and the general conditions prevailing in the country. Another batch of students was taken to Southern India by Messrs. Rashid and Ashfaq in 1932. They visited almost all places of historical interest in that part of the country. Even a bare mention of the various activities of the Society in the arrangement of excursions etc. would make this report lengthy.

But the most important achievement of the Society has been the arranging of meetings for the lectures of eminent scholars and distinguished visitors as well as thought-provoking discussions on historical subjects. Here, too, for brevity's sake it will not be possible even to make a bare mention of all the meetings arranged or the subjects discussed. A list of some of the most distinguished lecturers and the subjects of their discourses or papers is given below. Some of these papers have been published by the Society in the various magazines and journals.

LIST.

1.	Dr. V. S. Ram. of Lucknow University.	The Relations between the subject and the advanced races from the close of the 19th Century to the present day.
2.	Agha Mirza Ghulam Raza of Birjand.	Persia and India.
3.	Shibzada Aftab Ahmad Khan ...	History and National Progress.
4.	Dr. Radha Kamud Mukerji of Lucknow University.	Federalism and India.
5.	Dr. Stella Kramrisch of Calcutta University.	The Comparative Study of Art.
6.	Prof. Rushbrook Williams of Allahabad University.	Foundations of Democracy.
7.	Maulana Syed Sulaiman Nadvi ...	The Musalmans and the Philosophy of History.
8.	Mr. Srinavasa Iyengar M. L. A. ...	Cultural Contact.
9.	Father Harras S. J. of Bombay.	Indian Art.
10.	Prof. Morrison ...	Hadrian's Wall.
11.	Prof. Speers of St. Stephens College, Delhi	Inter-racial relations in India in the 18th Century.
12.	K. B. Hafiz Hidayat Husain ...	Impressions of the Round Table Conference.
13.	Dr. Tara Chand of Allahabad.	The Influence of Islam on the Culture and Civilization of the Hindus.
14.	Dr. Sir J. N. Sarkar ...	Historians of the Empire of Delhi.
15.	H. E. Husain Rauf Bey (Ex-Premier of Turkey)	The attitude of the Turks towards their Non-Muslim Subjects.
16.	Dr. Behjat Wahbi	The Causes of the Downfall of Islam.
17.	Dr. Zakir Hussain, Ph. D.	Young Islam and Its Problems.

Besides sending out excursions and arranging meetings the Society undertook the work of bringing out publications. As early as 1923, a programme was made according to which some manuscripts on Pre-Mughal India were to be edited and published by the Society. Owing to a lack of funds and other difficulties in procuring good manuscripts the speed of work in this direction was rather slow and it was not before 1927 that the 'Khazainul Futuh' of Hazrat Amir



THE UNIVERSITY FOOT-BALL TEAM, 1914-15

Khusrau of Delhi edited by Mr. S. Moinul Haq, was published. Two years later Prof. Habib published the translation of this valuable historical work of one of the most eminent scholars of Medieval India. The funds of the Society are limited and the demand of specialized works like Khazainul Futuh being scanty it is not possible to make any considerable progress in this direction. It may be mentioned, however, that some of the members of the History Department are working on hitherto-unpublished manuscripts which they hope to edit, translate and publish in near future.

Prof. Habib has been the Vice-President of the Society ever since its inception.

MOHAMED AMIN KHOSO
Hony. Secretary.

The Raleigh Literary Society :—

The Raleigh Literary Society owes its origin to the great wave of sympathy with the ideals of Sir Syed which brought many capable and talented Englishmen to these parts. Of these Walter Raleigh was one, who later rose to be a Knight and who occupies a very high position among Englishmen of letters, as a critic of pronounced depth and discernment. As time went on, Thomas Arnold and others followed and this Society continued to keep interest in English Literature alive by its discussions and deliberations.

The Year 1933-34 saw a distinct awakening in the Society with Mr. Hadow Harris M. A., as President. Among the papers read, was a valuable paper by Mr. Mukhtar Hamid Ali M. A., on the "Novels of Hardy". This was greatly appreciated. Another feature of this year was the inauguration of the system of Debates on literary topics and a very interesting discussion was held on Macaulay's remark that "with the advance of Civilization Poetry necessarily declines".

The Society contemplates the publication of the papers read in its meetings so that they are available for future use even after the discussion on them is over.

AL-I-AHMAD SUROOR
Hony Secretary.

:o:

University Riding School :—

The history of the School dates back to 1894 when it was founded through the efforts of Mr. Morison. It throve under his patronage and that of his successor Mr. J. H. Towle. For a time it had to pass through financial difficulties and its abolition seemed imminent but the catastrophe was averted through the efforts of Sir Syed Ross Masood and Mian Ehsan-ul-Haq. H. H. the Agha Khan also came forward and gave a new life to it by a princely donation of Rs. 2,000.

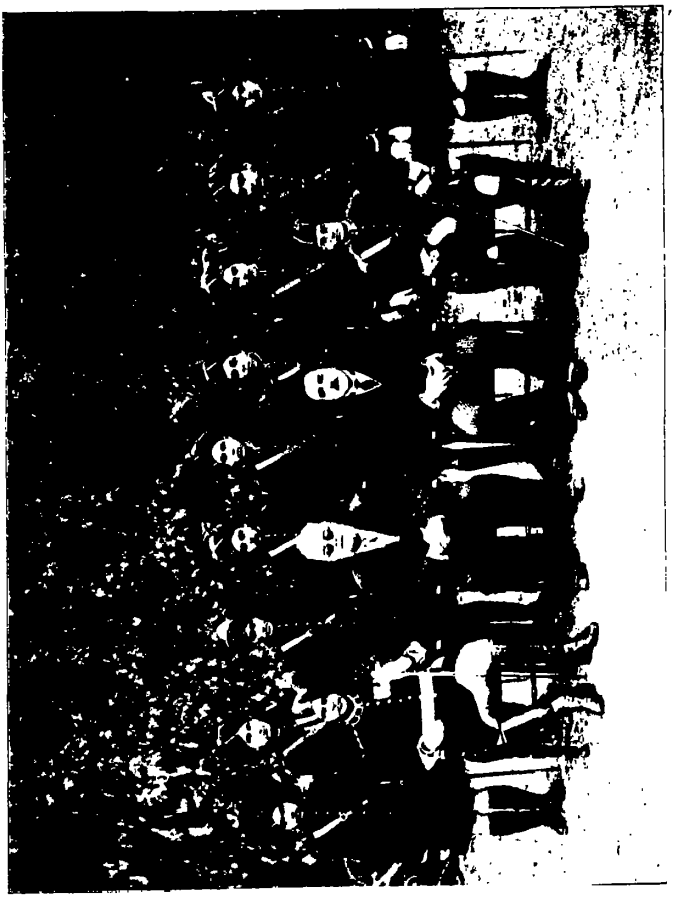
Among the distinguished visitors whom the school club had the pleasure and honour to escort during the session 1933-34 are to be mentioned His Excellency Hafiz Nawab Dr. Sir Ahmed Said Khan, Kt., the Ex-Acting Governor of United Provinces, and His Highness the Agha Khan. Our work during the visit of the U. P. Governor was so much appreciated by Nawab Bahadur Dr. Sir Muhammad Muzzammilullah Khan of Bhikampore that he gave a donation of Rs. 300 to the School.

In the Annual University Sports the School is given its due place and its members display feats of skill in tent-pegging etc. Last year the school also participated in the Exhibition horse races and one of its members Mr. Badat came first.

The School is open to all University and High School students. A fee of Rs. 10/- per month is charged and an efficiency certificate is given after 7 months' training.

It is working efficiently under its worthy President, Mr. A. M. Kureishy and the Muslim University is to be congratulated for having such an efficiently equipped riding institution which is peculiar to her only among all the Indian Universities and which forms such a special feature of her life.

JAMIL AHMAD
Riding School Captain.



THE UNIVERSITY RIDING SQUAD WITH H. H. THE AGHA KHAN

Proctorial Department.
(University Police Deptt.)

Proctorial Department occupies an essential place in the life of a Residential Institution and so our Proctorial Department dates farther back than even the Charter of our University. Its beginnings were laid so far back as 1886 in the good old days of the M. A. O. College. Although the College did not enjoy the status of a University, yet by virtue of its position as "The Central Muslim Institution" it occupied a unique position among the educational institutions of the country and as it was one of its aims to give a distinct stamp to its almuni, it took upon itself the responsibility to maintain discipline among its students not only inside but also outside the College precincts.

K. S. Mir Wilayat Husain Sahib was appointed the first Proctor in 1886 and he performed his duties with such tact and energy that he continued to occupy that office upto 1907. In those days the Proctor was just a General Superintendent of Boarding Houses. He was assisted by all the House-masters and other members of Staff who acted as Pro-Proctors and used to carry out similar duties as are performed by the ordinary Proctorial Monitors today. K.S. Mir Wilayat Husain Sahib relinquished charge of his duties as Proctor in 1907 and strange as it may appear this office was not revived until 1920.

When, however, the M. A. O. College realised its destiny by blooming forth into the Muslim University the Proctorial Department was revived again.

Mr. Haidar Khan was appointed Proctor in 1921 and he filled that office till 1923 when Mr. Abdul Jalil succeeded him. It is to be pointed out here that no Proctorial Ministry existed so far. This institution was started in 1925 when the first Proctorial Ministry with Mr. Syed Akhlaq Husain as the Senior Proctorial Monitor was appointed. Mr. Abdul Jalil continued as Proctor upto 1930 when he was succeeded by Mr. Khalil Ahmad Murad who worked as Proctor during the session of 1930-31.

Mr. S. M. Shafi, the present Proctor, took charge of the office in the beginning of 1931 and the singular ability with which he has performed his duties entitles us to expect that he will continue to hold that office for some time to come.

For the purpose of maintaining discipline the Proctor is assisted on the one hand by three permanent Assistants usually known as the Proctorial Bulls and on the other by the Senior Proctorial Monitor, who is selected annually from amongst the senior students of the University, with his batch of about 30 Proctorial Monitors who are also appointed every year. Each of the Proctorial Assistants has been assigned a definite area in which he helps the Proctorial Monitors in the discharge of their duties and himself carries out any other Proctorial duties connected with that area. Mr. Rajab Ali Khan has been assigned the Town proper area, Mr. Dost Mohd. Khan the Railway Station and Mr. Kifayat Khan the University area. The main task of dealing with the students in these areas, however, falls on the Senior Proctorial Monitor and his Ministry. The Senior Proctorial Monitor assigns definite duties from time to time to his Monitors and his own duties are of a general character *i. e.* supervision and superintendence of the work of his Monitors. It is under his guidance that the City, Railway Station, Cinemas in the Town and other places outside the University area are patrolled by these representatives of our law and order who can haul up any student who misbehaves himself or is guilty of any breach of University discipline or commits an act which is likely to lower the prestige of his fellow-students. At the time of University admission, election, any important debate, or any other public function of the University the law and order is maintained among the students by the Senior Proctorial Monitor and his Ministry. At the end of every week the Senior Proctorial Monitor prepares a Fine-List containing the names of all those students who have been reported against by his Monitors and submits it to the Proctor for his approval.

Among the other duties of this Department may be mentioned the control of vendors and shopkeepers and the regulation of prices of articles sold within the University area. The Proctor issues licenses to all the authorized vendors and the rates are fixed by a



THE UNIVERSITY TENNIS TEAM
1931-32

small Committee consisting of the Senior Proctorial Monitor and the Senior House Monitors of all the Halls, and with the approval of the Proctor. Again in cases of thefts and other criminal offences in the University area the Department makes enquiries and takes proper action according to the circumstances of the particular case in hand. The Proctor maintains a Register of all the menial servants employed in the University and issues passes to them. In the beginning of every session the characters of all the newly employed servants is verified through the Police and if found satisfactory "Servants' Passes" are issued to them.

This is a brief account of some of the many activities of the Proctorial Department as it functions today. It may be that at times the vigilence of its members is a source of annoyance to individual students, yet in spite of that it is looked upon as a very useful institution by the students as a whole for it is a jealous guardian and protector of their rights and privileges outside the University area.

Lytton Library.

A small collection of books presented by the friend and sympathisers of the founder of the M. A.-O. College formed the original nucleus of the present University Library. It was not until 1919 that the library was organised on a proper system and an annual grant fixed for the purchase of books. The grant which was between Rs. 5,000 and Rs. 7,000 was finally fixed at Rs. 10,000 in 1930. But the library was fortunate in receiving two grants of Rs 30,000 each in 1924-25 and 1931-32 respectively.

The Oriental section received a gift of MSS and printed books from Moulvi Subhanullah Khan, Rais of Gorakhpur in 1926. Another valuable collection of MSS and printed books is loaned to the library by Moulvi Abdul Waheed Khan of Rampur; it contains a unique collection of material on the history of the Afghans and is known as the Abdus Salam Collection.

The removal of Science Departments to the new buildings enabled the library to acquire a number of rooms. The library at

present extends from the Mehdi Manzil to the Beck Manzil and is divided into the following sections :—

MSS Section, Main Hall where books are issued, Oriental Section and Reading Room ; it is proposed in the near future to open a second reading room for advanced students.

The Library has nearly 50,000 volumes and receives most of the standard Journals in Science, Arts and Philosophy.

Every student is a member of the Library after admission and can borrow books without any depos : or subscription.

Muslim University Hospital.

Medical Officer :—Dr. F. H. Mufty, M.B., D.T.M., D.P.H., L. M.

The Department is composed of two units :—

I. The Hospital Unit.

II. The Sanitary Unit.

Both units co-ordinate under the supervision and control of the University Medical Officer who is also the Medical Officer of Health.

I.—HOSPITAL UNIT.

It carries out measures for the prevention as well as cure of diseases.

Buildings :—

The University Hospital, the Head-quarter of the Department, consists of the Dispensary Room, Stock Room, Dressing and Operation Room, a Small Laboratory, Consultation Office, four wards to accommodate 12 indoor patients and two isolation cubicles for infectious cases.

The dispensary which serves the University School and its Hostels in Minto Circles and the University Hostels in the Irwin circle, is staffed by one Assistant Medical Officer, one Compounder, one Bearer, one Part-time Sweeper and one Part-time Bhishti. Here, only the outdoor cases are treated while serious ones and those who require treatment indoors, are sent to the University Hospital.

Curative Work :—

The following cases were treated at the University Hospital and School Dispensary in 1933. The University opened after the rainy season.

Diseases.	Indoor.	Outdoor.
Small-pox	...	+
Rheumatism	10	391
Kala Azar	1	1
Malaria	113	2,299
Dysentry	3	...
Enteric fever	1	7
Other digestive diseases	59	4,432
Influenza cold	63	611
Other respiratory diseases	9	2,145
T B. of Lungs	...	6
Circulatory diseases	9	388
Nervous do	2	649
Genito-Urinory diseases	5	120
Gland do	7	99
Eye diseases	1	980
Ear, nose and throat diseases	10	1,517
Connective tissue	10	827
Skin diseases	22	705
Ulcer	6	804
Injuries	13	931
Miscellaneous	...	27
Operations performed	5	80
Total males treated ...	349	16,231
Total females treated ...	...	807
Total treated, indoor & outdoor ...	17,387	

Preventive Work :—

Taking into consideration, the occurrence of cases of small-pox and typhoid in the city of Aligarh, Vaccination and T. A. B. inoculation were taken in hand.

Plague hovered near enough, all arrangements were made, but as no case occurred within 15 miles of the University, preventive measures were not brought into action. However, the area was freed from the manifestation of rats and about 200 of these rodents were caught and destroyed within a week.

II.—SANITARY UNIT.

The sanitary unit deals with scavenging, conservancy, cesspools, grass cutting, wells, inspection of animals and meat and killing of stray

dogs within the University area, destruction of mosquito larva in stagnant water and thus help in the prevention of diseases.

Improvements made.

1. To ensure prompt medical aid for patients at all hours, day and night one Medical Officer, compounder, bearer and sweeper always remain on duty after hospital hours.

2. The whole hospital was electrified.

3. With Rs. 10,000 sanctioned by the Executive Council and Finance Committee new wards for in-patients are under construction and nearing completion.

University Market.

There were a number of shops—old and delipidated near the main Dining Hall, which were really a disgrace to the institution Moreover, they were all in one corner of the University area, and as the University has expanded to a very large extent, the old shops were neither sufficient for the ever-growing needs nor at a central place, to be convenient to all.

Taking all these circumstances into consideration, the University has invested about thirty thousand rupees and constructed a commodious Market of 25 shops. The Market is constructed on an open space on the Eastern side of the New Science Laboratories with a small garden inside and outside. There is also a beautiful little Mosque in the centre of the Market building. The whole Market and Mosque are illuminated at night by Electricity.

The shops have been allotted to shop-keepers, who keep all sorts of commodities for the convenience of Staff and Students—from wearing apparel and atheletic goods to eatables, including Pratha and Kabab. A Radio set is also installed in one of the Market shops with a loud speaker, for the enjoyment of all those who gather there in the evening.



THE UNIVERSITY STUDENT POLICE FORCE, 1921-22.



Mr. S. M. SHAFI, B. A., (Cantab.), (LOND.)
Head of the University Police Force.



Mr. Nakhtar Ahmed, a competent Sergeant Head of the University Police Force who has maintained very good discipline this term.



THE PROCTORIAL BULLS.

The authorities are trying to improve the condition of the Market every day. It is hoped that in near future, the Market will be self-contained and there will be hardly any necessity for students to go to city for their requirements.

The Picture Gallery.

The Picture Gallery was founded in the year 1929, by the late Prof. Moeen-Uddin Ahmad—who belonged to a respectable Qazi family of Meerut.

He was a professor of Persian in Wilson College, and was in the Bombay Educational Service. The professor was an oriental scholar of repute and was a master of three great Eastern languages namely, Arabic, Persian and Sanskrit, and in these he has various publications to his credit.

He had widely travelled in the East and in the West and as a great lover of Art, had made in his travels a fairly large collection of paintings.

His great desire, rather his life work was to see the artistic side of young Muslims in India developed. He was a great patron of Art with a charitable heart so necessary for the welfare of a cause. Hence it was he who donated the big sum of Rs. 40,000 and the whole collection of his paintings towards the establishment of an Art Gallery at Aligarh—the centre of Muslim Educational activity in India.

He made frequent visits to Aligarh when the building was under construction and after completion got the whole collection arranged under his own supervision. Finally a Curator was appointed to look after the gallery.

Aligarh was a haven of peace for the professor who spent his vacations painting. It was during one of these visits to Aligarh that the worthy professor lost his life in a motor car accident, and thus much that he had in mind could not materialise. Had he been spared to live longer we would, by now, have seen a thriving Art School established.

The present Curator of the Gallery is Mr. Mirza Sajjad Husain who received his training in the School of Arts and crafts, Lucknow. He is the artist whose efforts, in the competition, to paint a life size portrait of H. E. H. the Nizam of Hyderabad, were crowned with success, and the portrait now hangs in the High Court building at Hyderabad.

Some of the notable portraits that he has painted are :—

(1) A Life size bust portrait of the Nawab Sahib of Chhatari in oil colours.

(2) A Life size bust of Prof. Moeen-Uddin Ahmad now in the Art Gallery.

(3) A Life size bust portrait of Sir Syed Ahmad Khan, now in the Union Hall.

(4) A Life size portrait of the late Hon. Justice Mahmood, the talented father of Sir Ross Masood.

The Gallery is open to students from 9 to 12 A. M. and 3 to 5 P. M., every day except Fridays and Sundays.

Students are also helped for various competitive examinations especially in engineering. They are also helped in drawing and in the various forms of painting. The Training College students go there to take help in black board drawing etc.

It is hoped that very soon this Picture Gallery will take the shape of a first Class Arts School at Aligarh.

General News

Employment Bureau.—

The University maintains an Employment Bureau for providing its students with information regarding the various Competitive Examinations. Very useful tabular statements have been printed, which give full particulars regarding the pay and prospects, the qualifications required and the subjects of examinations for the various All-India services and also for the various Government services in the United Provinces. A Tabular statement, giving similar particulars for the Government services in the Punjab, is also available.

* * * *

News from Registrar's Office.—

The High School and the Intermediate Examinations hitherto conducted by the High School and Intermediate Examination Committee will henceforth be conducted by the Committee of Examinations.

Steps are also being taken to have the High Schools throughout India recognised by this University for purposes of examinations. It is also proposed to include the two Deans (Sunni and Shia) as Ex-officio members of the Academic Council.

The Government Agricultural Farm is being taken on a further lease of thirty years and steps are being taken to add Agriculture as an optional subject to the High School Curriculum. In consequence of the abolition of the post of the Pro-Vice-Chancellor it is intended to make each Hall a self contained unit by granting Autonomous administration to the various Halls.

The King of Afghanistan granted an yearly donation of Rs. 3,600 to this University.

The payment of the grant will commence from December 1934.

* * * *

Building Department.—

Two new buildings have been taken in hand this year and are nearing completion. One is the University Gymnasium which in addition to the usual Dressing and Bath Rooms and Visitors Gallery,

provides covered accommodation for exercises in the shape of an adequately ventilated Hall, 33 feet wide by 64 feet long. The other is a wing of the University Hospital—a ward for indoor patients with accommodation for sixteen beds. In designing this, care has been taken to ensure good diffused light and proper ventilation.

The new 'Musharraf' Masjid, which is the outcome of a handsome donation by the Begum Mahmud Sahiba is a very pleasant feature of the University Market which is now running under the efficient supervision of the Proctor, the Steward and Medical Officer.

Other improvements include naming of roads and numbering of Bungalows occupied by members of the University Staff. The roads have been named after illustrious persons who took active and prominent part in the Aligarh movement and in laying the foundations of the Alma Mater. New Gates have been named, one 'The Gate of Knowledge,' and the other after Nawab Ishaque Khan. Diagrammatic layout plans of the University indicating roads, buildings, etc., have been put up in prominent places, which should prove useful to visitors.

* * * *

The following students secured 1st Division and stood first in the various examinations held this year.

Examination.	Name.
High School	... A. M. Raja
Intermediate	... Mohammad Absar Husain Qarni (First in Arts & Science)
B. Sc.	... Mohammad Ahsan (1st in B. A. & B.Sc.)
M A. (English)	... Ale Ahmad Siddiqi
M. A. (Philosophy)	... Hafiz Hafizul Hasan
M. A. (Mathematics).	... Mirza Fahim Beg
M.A. (Arabic)	... Nazirul Islam
M. Sc. (Physics)	... Sheikh Mumtazuddin
M. Sc. (Chemistry)	... M. Wahed Baksh
M.A. (Geography)	... Fazilat Husain
B. T. Examination	... Malik Fazl Haq
LL. B. Previous	... Syed Muzzaffar Ali
LL. B. Final	... Masud Hasan
B. Th. (Previous)	... Hafiz Nasim Ahmad
B. Th. (Final)	... Nazirul Islam



University News in Brief

Firdausi Millennial :—

Dr. Hadi Hasan, Chairman of the Persian Department, returned from Persia after taking part in the Firdausi Millennial celebrations and gave an interesting lecture on "Firdausi and his Millenary" at the Union Hall.

* * * *

Change of Session :—

The University began its session this year from the 16th July instead of the usual month—October.

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Congratulations :—

Mr. Akram Makhdoomi M. A. of the History Department got married on the 31st September.

* * * *

Tour :—

The Cricket, Hockey and the Tennis teams toured Central and Southern India during the Autumn Vacation. The Geographical Society members also had a successful excursion under the leadership of Messrs. A. H. Qadri and Mohammad Nasir Khan.

* * * *

Departure :—

Five members of the Staff Messrs. A. Aziz Puri of the History Department, Ghulam Sarwar of the English Department, Abid Ahmad Ali of the Arabic Department, Mohd. Ishaq of the Physics Department and Dr. Sharif of the Botany Department left for England last September on Study Leave.

* * * *

Market :—

A radio set has been installed in the University Market. This is a welcome addition to those who go to enjoy a cup of tea at the Cafe-de Jamils.

* * * *

New Appointments :—

The following appointments have been made this session :—

Editor, The Aligarh Magazine :	Mr. M. N. M. Badiudin.
Cricket Captain :	Mr. Akhtar Husain.
Senior Proctorial Monitor :	Mr. Mukhtar Ahmad.
Hockey Captain :	Mr. Masudul Hasan.
Football Captain :	Mr. Mohammad Hayat Khan.
Tennis Secretary :	Mr. Asif Zaidi.
Swimming Bath Secretary :	Mr. Ziaul Islam Siddiqi.
General Sports Captain and Gymnasium Secretary :	Mr. Zaheeruddin Nawab (Bobby).
Riding Captain :	Mr. Mushtaq Ahmed Siddiqi.
Music & Dramatic Society Secretary :	Mr. Nasiruddin.

* * * *

Union Elections :—

The Union Elections took place on the 21st October with the following result :—

Vice-President :	Mr. Ahmad Ali Choudhry, B. A.
Hony. Secretary :	Mr. Emran Husain, B. A.
Hony. Librarian :	Mr. Syed Nasiruddin, B. A.

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V. M. Hall Dinner :—

The Viqarul Mulk Hall gave a grand Dinner on the 31st October.

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V. M. Hall Union :—

Messrs. Jamil Ahmed and Wajid Bux Qadri have been appointed Vice-President and Secretary respectively for the year 1934-35.

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Aftab Hall Majlis :—

Mr. Fahimuddin B. A. was elected Vice-President of the Majlis. Mr. Shagil has been appointed Hony. Secretary.

* * * *

Historical Society :—

The Society's Elections came off in October and Mr. Mohammad Amin Khoso B. A. was elected Hony. Secretary and Mr. Abdul Wahab Assistant Secretary.

* * * *

Welcome :—

Peshawar Islamia College Historical Society members were the guests of University Historical Society. The party consisted of 20 members and they stayed for two days—9th and 10th November.

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S. S. Hall Dinner :—

S. S. Hall gave a Special Dinner on the 10th November. After Dinner the guests were entertained to Oriental Music at the Common Room. Mr. Fazal Raheem Khan, the Sinior Food Monitor, deserves praise for the splendid arrangements made to make the dinner a grand success.

Book Reviews.

History of the University of Edinburgh 1883-1933. Edited on behalf of the History Committee

by A. LOGAN TURNER, M. D., LL. D., F. R. C. S. (Edin).

(Oliver & Boyd—10sh. net).

On the occasion of the Tercentenary Festival of the University of Edinburgh in 1884 a history of the University up to that date was written by Principal Sir Alexander Grant and published under the title, "The Story of the University of Edinburgh during its first Three Hundred Years". The volume now under review, published in connection with the celebration of the 350th anniversary of the foundation of the University, takes up the story at the point where Sir Alexander Grant left off and deals with the affairs of the University during the last fifty years, probably the most eventful and the most fruitful period in its history.

The various chapters in the volume are the work of different hands. Each of the Faculties of Divinity, Law, Medicine, Arts, Science and Music has a chapter devoted to its history during this period. Other chapters deal with Administration, the Library, the University Portraits and the Life of the Student Community. Professor Hannay has contributed a chapter on the Foundation of the College of Edinburgh which embodies the results of recent research. The Principal, Sir Thomas Holland, has given a summary from the central point of view of the developments of the last half-century. And, finally, there are five appendices which give details under such heads as "Professors, Readers and Lecturers—Biographical Notes", "Donors and Benefactions 1884-1933" and "Distribution of Graduates of the University of Edinburgh in the British Isles and Overseas."

Perhaps the most striking feature of the last fifty years is the quantitative development in University staff and services. "In 1884 there were 39 professors, 3 lecturers and 26 assistants—a total of 68 teachers for 3374 students. Today for 4327 students there are 59 professors, 9 readers, 148 lecturers and 99 assistants—a total of 315

teachers, without counting the Clinical Teaching Staff.....Expenditure has increased accordingly from an ordinary annual budget of about £ 70,000 to more than £ 286,000."

In 1884 "there was no University Union, no such thing as a recognised Students' Representative Council, and no athletic grounds at Craiglockhart; there was no Faculty of Music or of Science. Although women students of extra-academical training were granted certificates in Arts, they were not admitted to the ordinary University classes or to graduation. Evidently it was a very different institution fifty years ago.'

The admission of women to classes, to degrees, and to the teaching staff is a fundamental change the final results of which have yet to be estimated. Women, first admitted to Matriculation in Arts in 1891-92, have been admitted to graduation in all Faculties including Law and Divinity. The Faculty of Arts has been most affected; within recent years women have formed 55 per cent of the total number of undergraduates studying in that Faculty.

The figures given in Appendix IV and Appendix V will excite some interest. The benefactions to the University between 1884 and 1933 amount to nearly a million and a half pounds. Edinburgh can make a reasonable claim to be considered the most cosmopolitan of British Universities. In the session 1931-32 the University admitted 12½% of the total number of students from overseas studying in Universities in Great Britain. Of Edinburgh graduates over 10,000 live in Scotland, over 5000 in England, Wales and Ireland, and over 3000 overseas distributed as follows :- Europe 96 ; Africa 1003 ; America 591 ; Asia 1034 (including 751 in India and Ceylon) ; Australia and New Zealand 573.

In the words of the Principal, The sun never sets on the General Council of the University.

For alumni of the University perhaps the most interesting sections will be the record of the Life of the Student Community and the Biographical Notes on former Professors, Readers and Lecturers. They will read with regret of the disappearance through death or retirement of many familiar figures. Saintsbury, Darroch and Baldwin Brown have gone the way of Chrystal, Butcher and Masson

before them. The History class-room no longer echoes to the sonorous accents and resounding tread of Richard Lodge making a Roman road through British History.

HADOW HARRIS

(Acknowledgments are due to "The Statesman" for permission to reprint this review).

A Short History of English Literature

BY

EMILE LEGOUIS, PROFESSOR OF ENGLISH LITERATURE, THE SORBONNE, PARIS, TRANSLATED BY V. F. BOYSON AND J. COULSON, CLARENDON PRESS, OXFORD, PRICE 6s. NET

A Short History of English Literature by Emile Legouis, covers a comprehensive period of English Literature from Anglo-Saxon times to the present day. The scheme he has adopted serves a dual purpose. With characteristic clarity, the author has summarized the main currents in English literature, the great movements, and the great changes. At the same time he has not forgotten to concentrate his attention on the merits of individual authors. The miniature studies of individual authors wedged in a chapter devoted to a particular period or movement do not create an impression of broken studies or scrappy bits of information.

There are three full-length studies of Chaucer, Shakespeare and Milton, to each of whom he devotes a whole chapter. The other chapters deal in periods ranging from thirty to sixty years. Within these period-chapters he follows the time-honoured classification of grouping his subject into prose, poetry and drama. A versatile author is always discussed under two or more heads. Dryden, for instance, is mentioned twice over again, and his contribution to literature summarized and criticised in all the three branches separately.

In spite of this segmentation, the author has succeeded in preserving the effect of the continuity of letters in his work.

This book will be found very useful for our B. A. students as a work of reference and a critical guide for further reading. To the senior students in English Literature it will afford a valuable chance of making a comparative study of literary criticism from an absolutely un-English point of view.

The acuteness of the author as a critic and his tranchant style can best be illustrated by a few examples.

"If much has been written on Shakespeare's philosophy, it is because of the striking ideas found throughout his plays. But he had no code, no system. His own philosophy eludes any attempt to hold it; its contradictions and seeming incoherence are those of life itself; there is little that we can catch and show as Shakespeare's." "Each one from king to jester, views life from his own standpoint, and often sets it forth in words which move us by their depth and their truth to nature."

Often, with the terseness of a precis, he compresses all the important points of an author in a few sentences. In dealing with Galsworthy as a dramatist, he observes :—"With intense seriousness and strong controlled emotion he presents some aspect of the evil or injustice that is born of laws and prejudices.....He deals with many social problems with remarkable soberness and clarity, although his well-balanced mind is for ever weighing the pros and cons. He avoids Shaw's long tirades; his dialogue is crisp and vigorous; if he has a weakness, it lies in a certain failure to fill out his characters or to develop the action, both of which sometimes seem to be left too much in outline."

J. B. D.

Shorter Notes

1.—*The Future of Islam in India* : Fazal Karim Khan Durrani, B. A.; price, As. 12.

Mr. Durrani wields a great command over the English language and is one of those few great Indian Muslim writers who have devoted their life to presenting Muslim thought to English-knowing people. The book is a statement of the author's political creed. Mr. Durrani appeals to the Muslims of India to present the ideals of Islam to the general Indian public so that the destiny of India may be moulded according to the Islamic ideals which, according to him, are the only remedy for the ills of India.

2.—*Orthodox Islam* : F. K. Khan Durrani.

The book is a broadside on sectarianism. The author takes a very broad view of Islam. Islam is practical rather than doctrinal. It

is a task, a discipline, a something to aim at and achieve and not something merely to believe in, and one should be free to interpret its doctrines in the way one's mind leads one to, provided the interpretation tends to strengthen the purposes of righteousness, which is the sole aim of Islam, and not thwart those purposes. Of course, 'righteousness' has in this connection to be conceived in its widest sense.

3.—*Bhagvadgita—A Criticism*: F. K. Khan Durrani; price Re. 1.

The book is a drastic piece of criticism in a spirit of fairness. The author regards Krishna to be a prophet, a teacher of monotheism, but believes that the Gita has suffered from many editors in its long history. He futher points out that the problem of the Gita is not ethical but metaphysical, which, in his opinion destroys the value of the book as a moral and religious guide and makes it nihilistic.

4.—*The Great Prophet*: F. K. Khan Durrani; price Re. 1. As. 8.

The book has been truly described as "a great book by a great man." Though brief, it is comprehensive and well-planned; the language is so simple that even school boys can understand and suggests problems not to be found in larger works. It is the best book on the subject that has appeared so far in the English Language. Mr. Durrani's Style is lucid and the language forcible and it is always a pleasure to read his writings which should be better known than they are, especially among the younger generation.

All the above-mentioned books can be had from :—Qaumi Kutubkhana, Railway Road, Lahore.

5.—*Swami Dayanand—His Life and Teachings*: F. K. Khan Durrani; price 2s. 6d.

The book is a clever piece of literary art and is an exposition of the Arya Samajist movement from the point of view of a Muslim. The author rarely expreses his own opinions, but by bringing the reader on to his own level in the beginning he leads him to the conclusion which he wishes him to arrive at. The book has won the warm approval of Dr. Sir Muhammad Iqbal. Those who wish to have the book can do so by sending a British Postal Order for 2s. 6d. to Mrs. H. M. Durrani, 17 St. George's Rd., Kilburn, London, N. W. 6.

6. Islam: Professor Elias Burny M. A., LL. B. (Alig.), Professor of Economics, Osmania University, Hyderabad (Deccan).

The book is a fine short treatise on Islam, of 60 pages, and presents to the reader a bird's eye view of Islam as "the religion of knowledge and action for a life of manifold associations." The method of treating the subject is highly impressive and the language forcible. Perhaps no better book could be written on the subject with such a short space at the disposal of the author. Professor Burny is a profound religious scholar and has won a great name in the field of religious writings, particularly recently through his scholarly thesis, the "Qadiani Mazhab," written in refutation of Mirza Ghulam Ahmad Qadiani's doctrine. The book can be had from: The Secretary, Seerat Committee, Patti, Lahore District.

H. M. F. R. A.

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Exchanges

The Elphinstonian (Bombay)—The Khyber Mail (Peshawar)—The Leader (Allahabad)—The Patna Times (Patna)—The Indian Views (Durban)—The Careers (Lahore)—The Treasure Chest (Bangalore)—The Islamic Review (England)—Nuestra Raza (Spain)—The Government College Magazine (Ajmere)—The Indo-Commercial Gazette (Austria)—The Durbar, Khalsa College, (Amritsar)—The St. Columba's College Magazine (Hazaribagh)—The Madras Law College Magazine (Madras)—Mysore University Journal (Mysore)—The Forman Christian College Magazine (Lahore)—The St. John's College Magazine (Agra)—Educational India (Masulipatam)—The Hindu University Magazine (Benares)—The K. Raman High School Magazine (Muttra)—The St. Xavier's College Magazine (Bombay)—The Scottish Church College Magazine (Calcutta)—The Macmillan's Educational Bulletin (Calcutta)—The Ewing Christian College Magazine (Allahabad)—The Murray College Magazine (Sialkot)—The Department of Agriculture Publications (U. P.)—Danubian News (Budapest)—The Crescent, Zahira College (Colombo)—Dharma Samaj Inter. College Magazine (Aligarh)—The Ravi (Lahore)—D. A. V. College Union Magazine (Lahore) and Dyal Singh College Magazine (Lahore).

M. U. P. A—398—5. 12. 34—1500.

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M. MUQTADA KHAN SHIRWANI
At
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1934

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